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# Bearers Of The Light

## On This Foundation

## The Evangelical Witness In Latin America

By W. STANLEY RYCROFT
Reviewed with additional material by MRS. E. D. McKUNE, Nampa, Idaho

*CHAPTER VII—SOCIAL CHANGE AND SOCIAL NEED*

GREAT social transformations are taking place in the Latin American countries, which will have a far-reaching effect on their future development. These changes spring from causes which are latent in each country in varying degrees, such as injustice, exploitation, dire poverty, social and economic maladjustment." War and modern communication systems have accelerated these social changes, causing Latin America to emerge more or less suddenly into the modern machine age. In this chapter a challenge is presented for Evangelical Christians to place and to keep *The Light on the Highway.*

*ROOTS OF SOCIAL PROBLEMS*

1. *A Feudal Heritage*—A long look back to the conquistadores of the 16th century is necessary for an understanding of Latin American social problems. On their *encomiendas,* land given to them by Spain and Portugal in reward for services, these conquistadores lived like little kings. Time marched on into the 19th century. The custom continued, the big landed estates now being called *latifundios.* According to Dr. Rycroft, "one estate in Brazil is as large as the United Kingdom" and "one-fifth of one per cent of the population of Brazil owns three-fourths of the arable land." As in the 16th century the owner's will is law. He pays low wages to his peon laborers, who, constantly in debt, cannot leave his estate. Sons often inherit debts of fathers. Two classes have resulted from this feudal heritage—the very rich and the very poor. The development of the masses was retarded. But, exploited masses will not always remain exploited. They are beginning to realize their rights on "The Highway of Life". Dr. Rycroft predicts that "Latin America is

bound to have an agrarian revolution, peaceful or otherwise." If you have read *Broad and Alien is the World* by Algeria (available in public libraries) perhaps you carry an indelible picture of the condition of exploited Indians in South America. How can man's inhumanity to man reach limits portrayed in this book! The growth of industrial areas, especially since the First World War, has also accelerated the emergence of the laboring and middle classes. To them we may look for the supporters of democracy "if they can be reached with the gospel."

2. *Tutelage of Powerful Economic Forces*—The Wars of Independence freed Latin American countries from the overlordship of Spain. However, under the newly-formed republics not much change was made in the privileges of the clergy and big landowners. The Industrial Revolution in Europe created needs for increasing quantities of raw materials. Foreign capital from Britain, France, and the United States poured into Latin America, developing industries and commercial interests such as mines, railroads, banks, public utilities. These interests were controlled mostly by foreigners. "Latin America has passed from the colonial to the semi-colonial period, from the overlordship of the Spaniards to the tutelage of powerful economic forces." Some rulers became virtual dictators, as for instance, the shrewd Gomez of Venezuela. A portrayal of his character is given in the autobiographical book *Young Man of Caracas* by Ybarra, (available in public libraries).

It would be unfair not to mention that some foreign corporations have shown great concern for the social and economic welfare of their workers. In some instances private investors in the U. S. may not know of the exploitation carried on by their agents. *The Traded Twins* by McLean presents specific examples of the wrongs of a U. S. capitalist

**INSTITUTO INGLES—**

**Presbyterian School at Santiago, Chile. In this school fine training is given to future leaders in Latin America.**

in Mexico and of his desire to correct them.

Dr. Rycroft states that his intention is not to present the advantages and disadvantages of foreign investments in Latin America, but rather to describe living conditions as they are today. The effect of the feudal system and foreign economic domination has been to keep the masses merely *living*. Tourists may marvel at the progressive capital cities, but see nothing of the misery of the villages, their need for schools, hospitals, sanitary systems, etc. Humboldt's description of the Peruvian Indian as "a beggar seated on a bench of gold" is still true. Low standards of living result when people have little purchasing power. United States Department of Commerce statistics show that in the middle 1930's our investment in Latin America amounted to over $11,000,000,000. Profits were taken out of the country—export duties went to the government—and the people had little. North American corporations or individuals control most of Cuba while the average Cuban family earns less than $9 a year. Foreign, absentee ownership in Puerto Rico has caused deplorable social situations there.

But, great social changes are coming now. Mexico is an illustration of the hard path leaders have had to travel in their attempt to affect agrarian reform, to break up big feudal estates and give the land back to the Indians, and to uplift the masses. Great strides forward were made under the presidencies of Calles, Cardenas, and now of Avila Comacho. (Read *Outlook in Mexico* by Rembao).

Peru offers an illustration of the way a political party called the *Apra* (*Alianza Popular Revolucionaria Americana*) has led in great social reforms. The founder, Victor Raul

**AN OUTDOOR SABBATH SCHOOL, Campinas, Cuba.**

Courtesy Presbyterian Board of National Missions

Haya de la Torre, a young Peruvian student, was zealous in his interest in the education of the laboring classes, and against feudalism, capitalism and imperialism. The movement has spread to other Latin American countries, but is still strongest in Peru.

### *SOCIAL OUTREACHES OF EVANGELICAL CHRISTIANITY*

Latin American missionaries and evangelical Christians are increasingly conscious of the fact that real Christianity must "build a Highway" into the lives of individuals and society that will manifest the spirit of Christ in every human relationship. Doctors, nurses, and social workers are effective "Highway Builders". Dr. H. C. Tucker of Brazil is mentioned as having given his life in such devoted service that he has been called the most influential foreigner in Brazil.

The Chilean Church, with the government, has promoted social reforms such as health insurance, old-age pensions, temperance education in the public schools. In Chile, too, we find the Church doing a fine type of rural reconstruction work in the Agricultural School of El Vergel. Students from all parts of Chile receive fine training in agriculture on this 3800 acre farm, nursery and experiment station, and also character development through participation in Christian activities. (Text, pp. 162-164. See also the story "Garden of Paradise" in *Tales from Latin America* by Mead, a fuller account of El Vergel).

Courtesy American Bible Society
Quiche Indian Woman of Peru

Another outstanding institution is Peniel Hall Society on the shores of beautiful Lake Titicaca, formed in 1911 by the Canadian Baptist Missionary Society. It is especially for the Aymara Indians, a sort of pioneering in a system of private ownership on a cooperative basis, and includes agricultural training, Church, Sabbath School, Day Schools, Night Schools for Adults, and Medical work. The purpose is to "touch the Indian's life physically, socially, and economically." A missionary said, "Without this transforming influence we have learned there is little use in working with him spiritually.

We now stand at the center of the Indian's hope for a better day. At the center of all we can offer to the Indian, socially and economically, stands unmistakably the gospel of Jesus Christ."

Superstition, ignorance, even witchcraft, are not uncommon among the Indians. Evangelical Christianity offers a message of love and truth. The conversion of Don Alejandro of Mexico is a beautiful story (pp. 166-168). Witchdoctor—contact with Bible evangelist—conversion—baptism — persecution — such are the steps in the hard road that he followed before he became the influential Christian worker that he is now.

Through hospitals and nurses' training schools mission groups have lifted the work of nursing to a place of honor. Institutions typical of all are named (pp. 168-170).

Other projects include Daily Vacation Bible School, gymnasiums, clubs, classes and projects for all ages from kindergarten to adults, in the crowded sections of cities.

## *HOME AND FAMILY LIFE*

"As go the homes, so goes the nation"—hence it is important that the home life of Latin America be Christian. Extremes and contrasts, from the very rich to the very poor, are evident in the homes. Three "levels" of home life are noted:

1. *Poor*—such as that of the Indians in the Andean Highlands, miserable hovels with family, pigs, chickens huddled together in one unventilated room. Within this primitive home the wife and mother hardly dares call her soul her own. Hardworking, patient, never quite through with weaving, knitting, cooking, sewing, bearing and caring for children—her whole life is one of obedience to the male, whether father, elder brother, or husband. Missionaries feel that leading these women to higher standards of hygiene and homemaking paves the way for definite gospel teaching. Or, in the words of a French proverb, "Men make the Roads, but it is the women who teach the children how to walk."

2. *Average*—patriarchial, clannishfamily life with deep loyalty to kinsmen and close friends.

3. *Wealthy* — characterized by culture, refinement, pride in traditions, devotion to the Catholic Church, by the women especially.

Evangelical missionaries find that one of the great *home problems* throughout Latin America is the double moral standard. Whereas women are usually loyal, self-sacrificing and virtuous, men are not. Infidelity is condoned in men.

## *THE CHALLENGE OF IMMIGRANT POPULATIONS*

From Europe and Asia have come immigrants, living often in colonies, as in the case of the Japanese in Brazil and Peru, the Moslems in Argentina and Brazil, and the Jews in Argentina. Other groups have practically lost their identity in being scattered and assimilated. The Church must consider the needs of these peoples too. Noteworthy is Mr. John Yasoji Ito's missionary work among his fellow-Japanese in Brazil, covering a seven-hundred-mile area. (pp. 175-176).

### *THEORIES ON "HOW" TO MEET SOCIAL NEEDS*

Latin American political revolutions have been significant, but not as significant, says our author, as the economic and social revolution of today. Among the remedies prescribed, three are mentioned briefly:

1. *"Indigenism"*—raising the Indian to higher levels so he may have a dominant place in national life. Mexico is trying it. However, not all countries have large Indian populations.

2. *"Humanism"* — recommended by some leaders, taking the form in Argentina of the ideal exemplified in the slogan, "America for Humanity"; in Brazil, of the inclusion and amalgamation of all races.

3. *"Americanism"* or *"Pan-Americanism"*—a political concept, cold and academic to many Latin Americans.

Are these three theories, singly or collectively, the solution of Latin American problems? Dr. Rycroft thinks not, inasmuch as they "do not affect the fundamental problems, which are social, moral, and spiritual." Where is the Highway that should be traveled? What is the secure foundation for a new world? For answer, Dr. Rycroft presents Chapter VIII.

### *VIII. AND A HIGHWAY SHALL BE THERE . . .*

By air, by train, and by ship the peoples of Anglo-Saxon and of Latin America have had communication. But to the Present and the Future belong the building and completion of a great Pan-American Highway, which, according to the author of our Textbook, "will be the most colorful and fascinating highway in the world, extending from Ottawa, Canada to Montevideo, Uruguay, and linking all the republics of the American Continent."

In another book, *The Pan-American Highway From the Rio Grande to the Canal Zone* by Franck and Lanks, we are told that some day this Pan-American Highway will extend from Fairbanks, Alaska to Cape Horn. Dare we enlarge our vision and conceive the possibility of a tunnel under Bering Strait, then let our imagination take another big leap and vision a similar good Highway through Asia, Europe and Africa! Would you like to take a long, long trip, entirely by auto, visiting the countries on every one of the five large continents? But, for present purposes of our study, let us curb our wild imagination and consider "And a highway shall be there . . ." with reference to our Latin American friends and neighbors. How interesting it would be to make the journey *physically*, each from our own home, wherever that may be for each reader, following the highway so well described and illustrated in the book metinoned above by Franck and Lanks, from Laredo, Texas, south through Mexico and Central America. At Panama we would see what has proved to be one of the hardest parts of the road to build, near the site where Balboa first viewed the great peaceful ocean which he named "Pacific". All along this highway and on into South America we would travel. Of course no one would need

to tell us to observe the scenery of mountains, plains, deserts, jungles, banana and coffee plantations, nor the people and their customs, costumes, homes, and work. Our author mentions several general observations that would likely impress us too, namely:

1. The Highway is being built at great cost, hardship, and sacrifice.

2. It is not yet finished.

3. Each country builds its own part, with some help from the United States.

4. The purpose of the Highway is to *unite* peoples and places. Travel will be both ways—that is, not only will North American Anglo-Saxons travel southward, but those who live in the southern republics will travel northward also.

5. Everyone seems agreed that the Highway *must* be completed, in spite of the obstacles of natural topography, the intervention of war, etc. Obstacles, though great, will be overcome, as those intrepid builders of the Panama Canal overcame obstacles a few years ago. According to the poet, they said—

"Got any rivers that are uncrossable?
Got any mountains you can't tunnel through?
We specialize in the wholly impossible
Doing the tasks that no one can do."

## *SYMBOLISM: A HIGHWAY OF THE SPIRIT*

Let us look again at the five observations made above. What spiritual symbolism they offer!

1. The Spiritual Highway has cost pioneer and present-day missionaries great sacrifice as they have taught, preached, and lived the ideals of Christian brotherhood.

2. This Highway of the Spirit is not yet finished. There is need for continuing and increasing the Evangelical missionary forces. And the need is urgent, let the physical highway minister only to the interchange of materialistic forces.

3. Christians of each country, aided by missionaries from America and other lands, must build its own share of the Highway of the Spirit.

4. Travel must be both ways. We are wrong if we think that all the wisdom must go from North to South. "The peoples of Latin America will bring the wealth of their personal charm, warm friendship and cultural values to enrich the life of the hemisphere." Their habits of contemplation, their devotion to the cross minus the tendency to make a fetish of it, have spiritual values.

5. Christians feel that the Spiritual Highway *must* be built, regardless of obstacles, lest our relations be only on a secular, materialistic plane. The task may look impossible but with the help of consecrated Christian messengers and the gifts of consecrated missionary-minded people the "uncrossable rivers of fear and the untunneled mountains of doubt" can be overcome. It would be foolhardy to close our eyes to the obstacles to understanding and good will. In this time of war the very zeal of the United States in promoting the Good-Neighbor Policy is apt to be embarrassing to Latin America and cause her to question whether our ardent wooing may be purely selfish.

A Chilean politician, sympathetic toward the United States, is frankly critical of some of the many writers who go to Latin America with little background understanding of the people, know nothing of Spanish or Portuguese languages, yet return to the United States to write superficial and incorrect books and articles. Again, some good-will official messengers are likewise superficial and sometimes even impudent. The superior get-what-you-can attitudes of some North American business men are antagonizing. In addition to quoting from this Chilean, Dr. Rycroft lists several other things that make for misunderstanding, such as the movies that show principally the seamy side of North American life; and the suspicion of Latin Americans that the U. S. is still working for her own political and economic advantage instead of honestly desiring freedom of action and development in the democratic way of life for everyone on both continents.

The history of the United States shows that our freedoms are the product of Protestant Christianity. "In its historical perspective the growth of democracy in Latin America is vitally related to the spread of Evangelical Christianity."

"And a Highway Shall Be There" —not alone the highway of trade, industry, nor the interchange of teachers, students, and travelers, but a highway such as visioned in Isa. 35:8. The approach must be spiritual and the attitude one of real friendship and understanding, such as that of missionaries who go in the spirit of the Good Samaritan, equally thoughtful of all regardless of race, creed, or social standing. Latin Americans recognize this spirit as being genuine.

The task of the Evangelical forces everywhere is "the task of remaking man himself". Politics, economics, science, education all have good formulas, and should be applied in the solution of Latin American problems, but our author feels that they are insufficient alone. "Better human beings are only the product of the Christian ethic."

Many Latin Americans are eager for a solid foundation that will not crumble nor disintegrate with the changing fortunes of Time and War. That is the Evangelical Christian task today—to work for and with people, helping them to know and to choose Christ, then to nurture them in Christian growth so that they feel themselves a part of the great world-wide Christian community or fellowship.

"In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth."

## *CHRIST, THE FOUNDATION*

The story is told that in Central India there is a tiny chapel to which Christian peasants go each week for prayer. As each leaves the service he lights a small lamp from a large lamp which burns in the center of the room and with it he starts homeward through the darkness. Just as each little light, so helpful to the bearer in finding his way home, got its light from the one big lamp, so Christians get their Light for the Highway of

Life from Christ who is the Light of the World.

Throughout our entire study book, the reader is conscious of the author's "Golden Text" — *Other foundation can no Man lay than that is laid in Jesus Christ.* Will not this Christ-centered interpretation of Latin America help us to properly evaluate the many, many theories we are reading and hearing today about methods of furthering better understanding between the United States and the other twenty American Republics? We have noted that missions were late in beginning to carry the evangelical message to Latin America; but have rejoiced in the marvelous picture of what Christianity is doing today through its evangelical witness in churches, Sabbath Schools, Christian literature, schools, hospitals and other forms of social work which seek to "make Christ known, loved, and obeyed." The challenge of the Future is for Christians to *be Christian* in all contacts with Latin American countries and people.

Even though as United Presbyterians we do not have the specific obligations and opportunities that belong to our sister denominations having specific mission fields in these lands, who knows what opportunities we may have in individual contacts because of the new highways, "physical" and "spiritual" that are continually bringing the people of our lands together? A study such as this one should increase our eagerness to make the "Christ of Everyland" a reality in India, Egypt, Sudan and Ethiopia—and throughout the world.

The final words of the book are challenging: "Only as North America and Latin America together follow the Redeemer, the Christ of the Andes, the Christ of Everywhere, can they fulfill their historic role and destiny of leading a war-tors, weary world into the paths of peace, freedom and democracy. Can the Church meet the opportunity?"

## *THE UNEVANGELIZED AREAS*

There is no chapter in our Textbook entitled *The Unevangelized Areas,* but it is indeed a good topic to have included in our *Program Calendar.*

What is meant by "unevangelized areas"? Where are they? What are they like? These are the questions we might ask as we "skim through" the available Latin American Mission Study books—*On This Foundation; Outlook Series; Rim of the Caribbean; Traded Twins; That Other America,* etc.—with just *one* thought in mind, to discover the real unevangelized areas there. Perhaps you may wish to classify the unevangelized areas in some such manner as the following:

1. *Geographical Areas* — places unoccupied by either Roman Catholic or Evangelical Missions, which would include many of the 17,000,000 Indians living as tribes in the vast Amazon Valley and in the Andean Highlands, and also immense rural districts where people of mixed descent do the drudgery work of the continent.

2. *Specific Groups.*
   a. *Illiterate* — Need Christian Literature, Schools, Bookstores.
   b. *The very wealthy*—Hard to

reach because of inherited traditions. Added to the wealthy Latin Americans might be the Anglo Saxons in big business there.

c. *Emerging Middle Class*—groping for secure foundations in their new status.

d. *Students* in universities and public schools, and all young people.

e. *Women*—released from barriers that held them in seclusion in the Past.

f. *Immigrant populations* from Europe and Asia.

g. *Nominally religious and skeptical*—depend on ritual and form, but do not know the Living Christ. The need of a positive message, and not just condemnation of the Roman Catholic Church is stressed by Dr. Rycroft in his article in *The Womens Missionary Magazine* for November, p. 145. In *Latin American Backgrounds,* Winifred Hulbert quotes from *Christ of the Andean Roads* ". . . Modern education is wearing away Roman Catholic authority in South America faster than Evangelicism is building something to take its place. Into that vacuum is rushing every cult of the world that promises intellectual and spiritual freedom. . . ."

3. *Areas of Human Need*—In individual and family life such needs as result from sickness, underprivileged living conditions, poverty and injustice. Meeting this need calls for full consecration of mental, moral, physical, and spiritual faculties on the part of those who are trying to meet the need, and of those who have the need.

## *FLASHES FROM THE FIELDS—CENTRAL AMERICA AND THE WEST INDIES*

(References: *1. *On This Foundation;* *2. *Outlook in West Indies;* *3. *Rim of the Caribbean;* *4. *West Indian Treasures* by Hulbert; *5. *Fun and Festival from the Other Americas*:)

*Flash* 1—"Two great continents face each other across the blue Caribbean. Lying between are the islands of the West Indies and the isthmus of Central America, veritable stepping stones and a bridge... (*3).

*Flash* 2—The first permanent colony in the New World was established in 1496 at the site of Santo Domingo, now Ciudad Trujillo, on the Island of Hispaniola . . . here was the seat of the first Spanish colonial government; of the first Christian church; first bishopric; first hospital—the cradle of all Spanish colonization for the Western Hemisphere. (*3)

*Flash* 3—Though there are great differences among the Central American republics, there are also many similarities: luxuriant vegetation, tropical fruits, palms and hardwood trees, peaceful lakes, restless waterfalls; roads hewn through mountains and jungles; forests inhabited by pumas, panthers, bears, tapirs, and a great variety of birds of brilliant

plumage. (*5)

*Flash* 4—Central America has been extensively evangelized, although for lack of organization, the fruits have not always been conserved. Greatest advance in Guatemala. (*1)

*Flash* 5—Comparatively speaking, Evangelical work has made more progress in Puerto Rico than in any other Latin American country. (*1)

*Flash* 6—There are few, if any, more beautiful spots than this chain of islands stretching on a curved line from off the coast to Florida to within sight of the shores of Venezuela. . . . Palm trees, brilliant coral reefs; tropical fruits—here is everything to please the eye. . . . (*2)

*Flash* 7—The West Indies became, during the 16th century, the most prosperous slave market in the world. African Negroes were brought after the native Indians had been practically exterminated. (*2)

*Flash* 8—The treasure plainest to see in the West Indies is the wealth of the fields, the sugar, tobacco, coffee, fruits and other products, sent out by millions of tons each year. But sugar has been a fateful treasure as well as a useful one. It was the first reason for slavery of Africans in the Western world. But the most important kind of wealth is that which lies in the talents of the people. Human beings are the true treasures of the world. (*4)

*Flash* 9—"There is a new spirit of friendship between the U. S. and the countries of the Caribbean world. This attitude came into existence when North America awoke to the fact that being our brother's keeper was not enough and that we must become our brother's brother." (*3)

## *PROGRAM SUGGESTIONS*

*Poster or Invitation*: A sketch to symbolize in some way "A Lighted Highway". Might be outline map of the Western Hemisphere, or of United States and Latin American countries, on which is indicated the route of the Pan American Highway.

*Leader's Preparation*: Study Chapters VII and VIII of *On This Foundation; Rim of the Caribbean; Outlook in the West Indies; Tales from Latin America* by Mead; Books and Magazines in Public Library which describe and picture the Pan-American Highway. Add *Prayer* and *good assignments* ahead of time to others!

*Worships* See suggested service, p. 283. "A Light ona Highway". Acts 9:3.

*Program Outline*: Theme: "And a Highway Shall Be There . . ." (Based on material from Chapters VII and VIII. Topics not taken in order as given in Text. Note page numbers.

1. *Leader's Introduction*—Story of Pan-American Highway built (Text, pp. 179-180). If possible, secure from library *The Pan-American Highway from Rio Grande to Canal Zone,* by Franck and Lanks, or a similar book.
2. *Song*: "Prepare Ye the Way of the Lord" (Bible Songs Hymnal, 147). Remark that for Christians the Pan-American

Highway should be but a forerunner of the great Spiritual Highway, by giving symbolism (pp. 180-182).

3. *Need for Spiritual Highway* (pp. 147-159).

4. *Progress of Spiritual Highway* (pp. 159-176). Stress what has been done by Churches and Christian organizations in helping needy, in rural work, for sick, for family life, for immigrants. Story, "Garden of Paradise", p. 70 of *Tales from Latin America* is fine to supplement information about El Vergel, p. 162 of Text.

5. *Other Proposed Highways* (pp. 177178). Tell why they are inadequate. (Topics 3, 4, and 5 are from Chapter VII. They might be prepared and presented by several persons as a "Town Meeting of the Air" or a "Symposium" or "Round Table" or Panel Discussion).

6. *Obstacles Along the Spiritual Highway* (pp. 182-186). Might add a graphic, interesting touch by building a miniature highway on the table, using little objects such as stones, mountains, rivers, fallen trees, etc., to symbolize the obstacles mentioned. Since ignorant, half-informed writers make one obstacle, might quote limerick:

"A man who had nothing to do
For the fun of it went to Peru
Spent one week in Lima
Then took a home steamer
And lectured on 'Life in Peru'."

7. *Christ and the Highway* (pp. 187-193). On miniature highway built for topic 6 might add palm trees to symbolize the Good-will, Good-Samaritan Attitude which makes for Peace. Also add miniature church, or cross (not crucifix) to represent the incoming of Evangelical missions. Mention briefly the unoccupied areas needing Christ.

*Flashes from the Field*—Imaginary journey, with map, to Central America and West Indies. Flashes given in this magazine are only suggestive of what you may find and use, for Roll Call, or in whatever way you wish. Under these *Flashes* you might use this suggestion copied from *Discussion and Program Suggestions for Seniors on Latin America* by Upton. Name of Country . . . (Leader indicate which Central America or West Indian country each take). Most Pressing Problem—

a. Probable causes—
b. What Evangelical Church is Doing—
c. What other organizations are doing—
d. What still needs to be done—

(The best source of material for the women to consult in working out assignment is *Rim of the Caribbean.* The more research, the greater the interest!)

*Opinion Test* (Written on Blackboard, or each given copy, previous to meeting. Or, if given at meeting, allow few minutes for each study).

Which of the following types of mission work do you consider most

important in Latin America today? Might indicate several choices, being ready to discuss as time permits.

1. Concentration on the building of hospitals, clinics, and on health education.
2. Lectures, without worship service, but on Christian topics to attract educated.
3. Building of more Protestant or Evangelical churches for the Christian nurture of the evangelicals.
4. Preaching of the gospel everywhere, with little attention to schools, hospitals, etc.
5. Concentration on many forms of social service, thus stressing practical side of Christianity.
6. Concentration on work for the 17,000,000 Indians.
7. Concentration on a few higher-education institutions.
8. Widespread distribution of Christian Literature.
9. Concentration on evangelism of wealthy, often indifferent to religion.
1. Concentration on winning for Christ the laboring, poorer classes.
11. Concentration on education of women and higher home-life ideals.
12. All stress given to the Good-Neighbor Policy.
13. Work among the business men of the U. S. who control corporations in Latin America.
14. Preaching the evangelical message by radio throughout the lands.

*Souvenir to Take Home*: Neat copy of stanza "Christ of the Andes" p. 193 of *On This Foundation*. Suggest it be used as bookmark.

*Follow-Up Interest Methods*:

1. Listen to *good* radio programs on Latin America. Tell others about them.
2. Read Latin American Books that are included on our Reading Course: *Rim of the Caribbean; Traded Twins; On This Foundation*. See that they are passed around for others to read.
3. School of Missions in your church. In the *United Presbyterian*, Nov. 23, 1942, Dr. A. E. Kelly has a fine message on his experiences with School of Missions. Good ideas also for starting School. See also October Magazine, page 96.
4. If you know of students or teachers who would like "Exchange Privileges" with Latin Americans, tell them to write to Federal Security Agency, U. S. Office of Education, Washington, D. C., for information.

# Gospel Pioneering in the Quiche Language

By DORA McLAUGHLIN BURGESS, Litt. D., Quezaltenango, Guatemala.

ARE-TA chattewichinok". And the boys are off in pairs for the week-end to hold Sabbath Schools, prayer and preaching services in places the pastors seldom find time to visit. They are Quiche Indian students from the Bible Institute, from sixteen to twenty-three years of age. These trips are made weekly on foot under the hot sun or heavy rains of the tropics, from which they are protected by their *tut* or palm-leaf capes.

Twenty-nine years ago my husband and I with one small child arrived in Guatemala, and after three or four months were making an effort to carry on the mission work of our station, for there was no other missionary. But the Spanish language came somewhat easily after adjusting our ear to it, and as soon as we could build up a vocabulary.

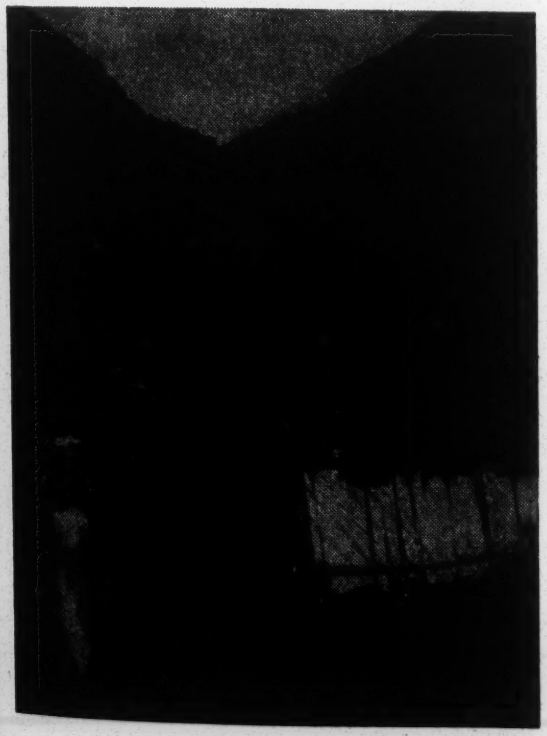
Our early years were passed in this work and it has been our precious privilege to see a healthy Native Protestant Spanish Church grow up, which almost entirely supports and directs its own work. We could easily spend our declining years pronouncing the benediction in the Spanish Church, but we remember that our Lord's commission is to minister His Gospel to "every creature", and at least two-thirds of the population of Guatemala are not Spanish, but Indian.

All these years there have been Indians coming to our door offering their wares, anything from cheese and eggs to live animals, from straw and boards or wood for the kitchen stove to ready-made furniture, from old coins and "pieces of eight" to modern gold trinkets, from Indian weaving to imported silks and cottons. As we tried to speak to them of God's love, we found that they knew little of this beautiful Spanish language, but have a tongue of their own, gutteral, explosive and very difficult to grasp. More and more we were attracted to these people whose highly colored clothing with its very intricately woven patterns brightens the whole countryside as they work the fields or trudge along the roads carrying loads on their heads or backs. More and more we wanted to give them a knowledge of the one true God, as we found them still faithful in their devotions to the Sun as the Father of all things throughout the centuries of domination by the Roman Catholic Church.

But as soon as we made a move to learn their speech we found them suspicious of our motives or jealous of their tongue and wishing to keep it for themselves. So we made little headway in an unwritten language, different in its forms from those we already knew, and with no one willing to offer himself as a teacher. As some few became Christians, love gave them courage to help us, though they suffered the taunt of being traitors to their race and selling themselves for the foreigner's money. There were also those who were sure it was a sin to put the Word of

God into an Indian tongue, for was not Spanish the language in which He had given us His Word? (Something like the German woman who could not believe the Bible to be a book having anything to do with the Jews because Martin Luther had written it.)

The Indians in this country being the "hewers of wood and drawers of water", the Spanish speaking people considered it a direct affront to them that the missionaries who had so long been theirs should leave them to give their time and services to the despised race. And so, looked at askance by Indian and Spanish, Christian and non-Christian, and even by many of our fellow missionaries, it seemed that we alone heard the voice and saw the vision. Of course this was not so, for many other missionaries to the Indians found the same problems in the tribes where they were working. Thus we struggled along, advancing our knowledge when possible, then again years would pass by when we could make no headway, till at last came the joyful day when we had eight or ten Indians at the translation table.



A Native House in Our Town

The Quiche being fundamentally a verbal language, it was some time before we were able to place the several thousand possible forms of a single verb where they belong and give them their exact meaning.

So with small knowledge we started to translate the New Testament, beginning with the Gospel of John, and as we learned the peculiarity of a new form, corrected what we had first written; as our vocabulary increased, we changed words already set down for those of finer distinctions.

We sought to prepare an orthography that would follow Spanish, making it easy to read, but what about the sounds not heard in Spanish? We then began to publish a Sabbath School leaflet, changing our symbols as we saw them to be difficult, until at last we discovered the letters best understood. And now we have a Hymnal with one hundred and forty-six hymns, of which we have sold out three editions.

The study of words is marvelously interesting. In Quiche to honor is to "look upon as great"; to think a matter over is to "count in one's feelings" by means of grains of corn the reasons for or against; tears are the "juice of one's face", like the juice of a peach or the sap of a tree; eternity is the "one unit"; to pardon is to "make a sin become utterly obliviated"; anything sharp is said to

have a "mouth"; a hypocrite has "two faces", a doubter "two hearts"; to ask questions is to "excavate a person's mouth". They count by twenties, the very word for twenty meaning one person (doesn't one person have twenty toes and fingers!), forty means two persons; forty-one is nineteen on the way to sixty, then eighteen toward sixty, which is forty-two, etc.

This shows how in many ways their manner of thinking is the opposite of ours; we may take a companion, they are always respectfully accompanied; we are blamed for something, they carry the blame; we think of a gift as coming from someone, they think of receiving it. Their infinitive is usually passive instead of active, one does not take a book to read it, but rather that the book be read. Even their signs are opposite to ours, for as we wave goodbye they understand a call to come.

Whether their way or ours is the more practicable, we attach considerable significance to the tradition which claims that a Spanish missionary friar who found it hard to learn the new language and tried to teach the Gospel to the Indians in Spanish, upon arriving at the door of heaven after his death, was refused entrance because he had not learned Quiche, and thereupon found it necessary to return to earth until he had mastered it.

And now with the New Testament written, the dream and prayer of many years has become a reality in a Bible Institute for Quiche boys, where the Word of God is taught in their own tongue. The Christian vocabulary in Spanish which was so slow in penetrating the hearts of this race, is giving way to a Christian vocabulary in their own language, and their interest in the precious message of Jesus the Saviour is being captured. Today the Indian may refuse to receive the proffered tract just as formerly, but cannot resist if it is read to him in his own tongue, and probably will not only listen, but will invite the reader to sit with him a couple of hours to talk over what was read.

Being a Venture of Faith, we have started in a small way, with eleven boys last year, and beginning this our second year with fourteen. A farm on the outskirts of a tiny Indian village is its home. The land is worked in the morning by the boys together with some hired help, to provide for

The Boys Off for the Week End

Our Institute Building

their food and clothing. Here we grow some of the very best coffee besides all sorts of good things to eat, for it is situated between the highlands and the lowlands, producing peaches alongside of oranges. In the afternoon the boys have classes, during the hours of the daily rains, and the classes are varied, for some of them do not know a single letter when they come.

The spiritual and mental growth shown by them in one year seems to prove that our dream was God-inspired. Eight of them held Daily Vacation Bible Schools for Indian children in four different places. In one school, held among people living beyond the reach of a grammar school, there were thirteen pupils enrolled, from six to fifteen years of age, not one of whom knew how to read. And so we are encouraged to go on with this new task, making our little contribution toward a new earth, for this seems to be the task He has set before us.

## *WHO'S WHO AMONG OUR CONTRIBUTORS*

Dora McLaughlin Burgess is the daughter of the late Dr. S. R. McLaughlin and Mrs. McLaughlin, a sister of Dr. Ralph T. McLaughlin, missionary to Egypt, on extended furlough in Philadelphia, and of Mrs. Howard Buchanan of Monmouth, Ill., formerly a missionary to the Sudan. For her distinguished service in rendering the Quiche language to writing and with her husband, Dr. Burgess, in making a translation of the New Testament into that language, Washburn College conferred upon her the degree of Doctor of Literature.

Professor Robert A. Brown, a missionary of the Presbyterian Church, was for many years in educational work, as head of the Coyoacan School in Mexico. In later years he has been engaged in holding Bible Conferences throughout Mexico.

Oscar E. Porrata is Assistant Professor in the department of Education in the University of Puerto Rica, of which Professor J. J. Osuna is the head. He kindly substituted for Professor Osuna who was ill. Mrs. Osuna is the daughter of Dr. J. A. Thompson of Tarkio, Missouri.

# Bible Conferences in Mexico

By PROFESSOR ROBERT A. BROWN, Monterrey, N.L., Mexico.

FOR almost a century Mexico has not been engaged in a foreign war; but now, with the twenty-seven other United Nations, she has thrown all her resources into a determined effort to do away with dictatorship wherever it is found. In an address made before the General Assembly of the Presbyterian Church at Milwaukee, Wisconsin, (May 1942), Senor Fernando Rodriguez, the lay Moderator of the General Synod of the Presbyterian Church of Mexico, said, "As the Presbyterian Church of Mexico—the Daughter—has always stood staunchly with the Mother Church in the United States in time of peace, now in time of war she will be found standing steadfastly at her side."*

Never before has there been such inviting opportunity held out to the "Mother" Church to send its missionaries and its material resources into Mexico for aggressive evangelistic work. Institutional work will be cared for largely by the national churches themselves. Lately the Presbyterian Church of Mexico has undertaken a campaign of promotion: the Progressive Movement. It is to extend over a period of five years ending with the celebration of the Diamond Jubilee of the coming into Mexico of the first Presbyterian missionaries in November of 1872. In this promotional work foreign missionaries are taking an active part, and they have been doing *more direct evangelistic work in these last seven or eight years than at any other period since the very beginning of missionary activity in Mexico.* As an illustration of how the foreigner can find plenty to do where there are no restrictions I want to tell about some Bible conferences held not so very long ago. Such conferences are being held all over the country.

We began the year's work with a Bible Conference at a bit of a town called Santiaguito, in the State of Oaxaca. Here the little congregation had just finished a new church and had it ready for dedication during the convention. Although normally of a seating capacity of about one hundred people, one night there were packed—and I mean "packed"—into the little church 385 souls. I use the word "souls" because many of the congregation were very little people!

Delegates came from out the mountains and valleys all around, most of them walking long distances carrying their beds and their babies on their backs. The entertaining church furnished the food for everybody. At times it seemed to me that there appeared people at the table under the mango trees, whose faces did not show up in the church. However the meetings were all enthusiastically attended; the singing was also enthusiastic and the praying and listening concentrated. Some parts of the program were omitted that I might have more time for talks. This made

* Prof. Brown was official interpreter for Sr. Rodriguez.

me feel that these talks were hitting the mark; that some of the sowing was being done on good ground. This was confirmed by their insisting that we come next year, and by their arrangement for us to help in a Bible Conference soon at Miguel Etla. This we were able to do in the month of May.

So occupied were we holding Bible Conferences that of the first 180 days of the year we were in our own home in Monterey for only 30 days all told.

I held a Bible Conference at Tuzantla, 787 miles south and west of Monterrey. As evidence of the enthusiasm of the people at this conference it is enough to say that they would get out at 5:30 in the morning for a candle-light service and that their interest would still be unflagging at ten o'clock at night. It really did keep one busy to keep up with their demands for more talks. Lately a letter came from the principal layman of the congregation, saying that they did hope that some time they might have another conference although they knew that this would be unlikely because of the great distance from Monterrey to Tuzantla. This is a distance a little more than that from Toronto, Canada to St. Louis, Mo. I am afraid that they are right about my not getting back as a period of 36 years has elapsed since my only other visit to Tuzantla.

There is one form of service which I have been introducing in our churches on every opportunity. This is a worship service. It is really quite different from the customary services in our Mexican churches. At the Morelia conference, in Monterrey, and at the conferences we held in Matamoros and Brownsville, I conducted worship programs, every part of which was typed except the meditation. I cut out almost all speaking and put in plenty of singing, antiphonal reading, written prayers and prayer in unison, and specific, short prayers; and, where it seemed advisable, got the congregation to pray on its knees.

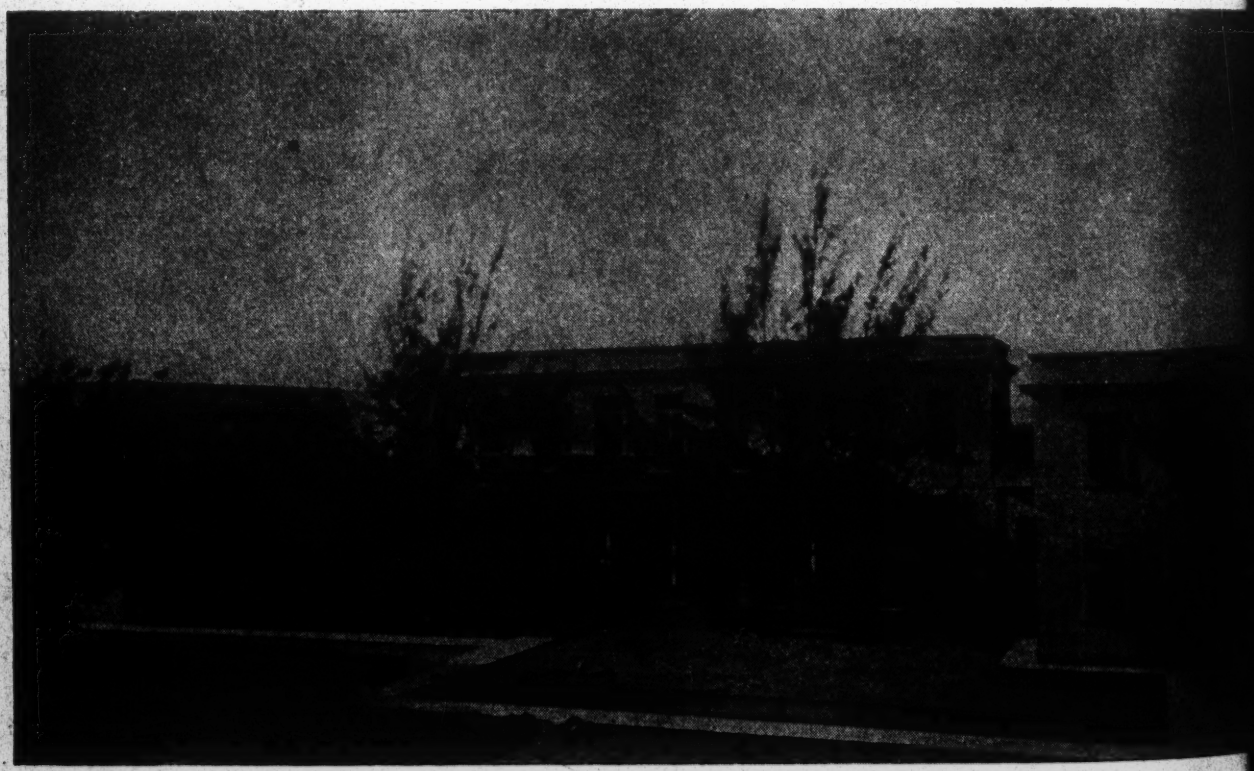
An unusual program was the vesper service at the Bible Conference held last June in the Bellavista Church here in Monterrey. I gave briefly the story of the birth of the hymns: "What a Friend We Have in Jesus," "Oh Love That Will Not Let Me Go," and "Just as I Am Without One Plea."

Then, Juanita Lopez, a member of that church and with a sweet soprano voice, helped me in the singing of these numbers. We read antiphonally verses from Psalms of praise. The reading was done carefully, thoughtfully, and yet joyously. Then a short prayer was made in language more often heard outside than inside the church. The offering was taken up and announcements were made so that everything of a mechanical nature was gotten out of the way. I gave a short meditation on the place of joyous song in our worship programs and in our everyday living, and sang a hymn of confession and petition, after which the pastor without a word of announcement closed with the apostolic benediction. The whole service was permeated with a quiet, reverent spirit of worship. No one moved in his seat, no whispering was heard, in fact one might almost

use the word, rapt, to describe the attention given throughout the whole service. Many remarked on the deep impression which it had made on them. No doubt it will be remembered long after they have forgotten my message to them.

About 400 miles of my trips were taken on horseback. In a few places the horse had to negotiate stone stairs on the mountain slopes, so as not to sink too far into the mud; in other places he just had to pull himself and rider out before he got stuck fast. There was one trail on which we had to cross a river many times. This was a mountain stream, swift and piled full of rocks. I was prepared for a ducking every time we had to cross this river, but the horse or mule never even stumbled All of which goes to show that in life we often "cross the bridge" before coming to it.

In trying to keep up with my job, conducting 35 Bible Conferences, my travels this year have taken me about 7,500 miles hither and thither; but I would gladly go twice as far were there opportunity, and I would feel amply repaid by the sincere word almost always spoken at the end of a conference by the people, sometimes old and other times young, who come up to me and say, "God bless you, Mr. Brown, and prolong your life many years so that you may go on giving these conferences."



Courtesy Presbyterian Board National

**SAGE MEMORIAL DORMITORY**

**La Progressiva School, Cardenas, Cuba, a school of the Presbyterian Church. "The gospel of Christ has always been at the heart of the work."**

# Public Instruction in Puerto Rico

By OSCAR E. PORRATA, Assistant Professor of Education, University of Puerto Rico.

## *THE ISLAND OF PUERTO RICO*

THE Island of Puerto Rico was acquired by the United States from Spain by the treaty of Paris, signed December 10, 1898, at the close of the Spanish-American War. Puerto Rico is approximately in the center of a chain of islands that stretches from Florida to Venezuela in South America, separating the Caribbean Sea and the Atlantic Ocean. It is about 1,040 miles from New Orleans and about 1,400 miles from New York City.

Because of its strategic position Puerto Rico is considered today the link between North and South America and the vital point which European invaders would have to pass to reach American shores. It is regarded as the sentry post for maintaining and protecting the democratic way of life in the Western Hemisphere.

Puerto Rico is about 100 miles long and 36 miles wide, with a total population according to the returns of the census of 1940 of 1,869,255, which represents an increase of 225,342, or about 21 per cent, over the population of 1930. The density of population per square mile amounts to 544.2, a number which exceeds that of any State except Rhode Island and New Jersey, and is more than twelve times as great as the average for continental United States.

## *SCHOOL ORGANIZATION*

The school system of Puerto Rico is modeled after that of Continental United States, consisting of a twelve-year course divided into eight years of elementary school and four years of high school. Efforts are being made now to reorganize the system on the basis of the 6-3-3 plan, with the purpose of increasing the holding power of the elementary school and of offering to secondary school pupils an education better adapted to individual needs. Puerto Rico has a state University located at Rio Piedras, and several industrial or vocational schools scattered throughout the island.

The school system of Puerto Rico is a highly centralized organization, headed by a Commissioner of Education appointed every four years by the President of the United States, by and with the advice of the U. S. Senate.

## *EXTENSION OF SCHOOL FACILITIES*

Throughout the four decades of American Government in Puerto Rico the main objective of school authorities has been to distribute school facilities to the largest possible number of children. The attainment of this objective has been restricted only by limited financial resources.

A comparison of the enrollment and average daily attendance of 1899, when 29,172 children were

enrolled in the public schools and 21,837 were in daily attendance, through the successive years to May 1, 1940 when 286,098 pupils were enrolled in all types of public schools, and the average daily attendance reached a total of 255,130 gives a clear picture of the tremendous growth of the public school system of the Island.

## *SECONDARY EDUCATION*

Secondary education in Puerto Rico includes the educational training given to pupils who have completed an eighth year elementary school or its equivalent. The growth in high school enrollment has been steady. The total enrollment in secondary schools in the year 1939-1940 was 16,738.

The general aim of the high school course in Puerto Rice has been to prepare for college. In 1905, a commercial course was established in the high schools of San Juan, Ponce and Mayaguez, which were the only high schools in operation. The course offered two years in commercial subjects, at the end of which a commercial certificate was granted. In 1913 this two-year commercial course was increased to four years. Today the high-school program includes four curricula: (1) a general college preparatory; (2) a commercial, designed to train pupils in secretarial studies; (3) a commercial of vocational character, designed to train students in distributive occupations; and (4) a vocational-industrial in diversified occupations.

## *THE CURRICULUM*

During the first twenty-five years of American Government in Puerto Rico the curriculum of the public schools was largely a language and arithmetic curriculum. A large proportion of the pupils' energy during the six-hour school day was spent in the study of English, Spanish, and Arithmetic. In other words, the curriculum was purely a traditional academic curriculum. The time was inadequately distributed among the subjects and languages and arithmetic received more than one-half of the total time devoted during the week to educational activities. As a result of the recommendations of the Survey Commission of 1929 new subjects were incorporated in the list of traditional subjects which constitued the curriculum of the elementary schools, and many of the existing ones were expanded or reorganized. Handicrafts, barbering and shoemaking were taught in some of the new-type rural schools, called the Second Unit School, established in the rural zone. Agriculture and manual training were offered to boys and home economics to girls. A systematic program of social work also appeared for the first time in the schools of Puerto Rico. History, geography, and civics were fused into one subject called social science; elementary science replaced nature study, and health education was taught in place of physiology and hygiene. In spite of these additions and modifications the curriculum has remained a subject curriculum, unadjusted to pupils' needs and interests. Today ef-

forts are being made by the Department of Education to design a modern curriculum based on the actual needs of the children, the parents, and the community, and in accordance with accepted principles of educational psychology.

### *HIGHER LEARNING*

The University of Puerto Rico is the only institution devoted to higher learning and research in the Puerto Rican system of public instruction. It was created by Act of March 12, 1903, when the normal school became its first department, to train teachers for the public schools. In 1904 the agricultural department was established as the second department of the institution. In 1908 the government of the United States extended to Puerto Rico the benefits of the Morril-Hatch funds to be used in the maintainance of the College of Agriculture and Mechanic Art. In 1911, the College of Agriculture and Mechanic Arts of the University of Puerto Rico was established at Mayaguez, a city in the western part of the Island.

To meet the growing demand for a more cultural college course, the board of trustees authorized the establishment of the department of liberal arts, at its meeting of April 4, 1910. The College course was inaugurated September, 1910. In September 1913 the Colleges of Law and Pharmacy were opened in Rio Piedras as departments of the University, with an enrollment of 19 and 24 students, respectively. Both colleges demanded the completion of a high school course for entrance requirements.

In 1924 the School of Tropical Medicine was created by virtue of a Joint Resolution of the Puerto Rico Legislative Assembly. "The primary aim of the School of Tropical Medicine is research, but it also offers the opportunity to study in a tropical environment the cause and prevention of that large and ill-defined group of disorders known as tropical diseases, and, at the same time, to observe the influence of tropical conditions on diseases in general."

In September, 1926, the College of Business Administration was inaugurated. Its purpose, since its foundation, has been to prepare trained personnel for the business profession, for the government service, and for the teaching of commercial subjects.

In January, 1931, the School of Arts and Trades opened in compliance with the provisions of Act No. 14, of April 12, 1929. The School is under the College of Education. Its main purpose is to prepare industrial and manual arts teachers for the public schools, and to offer vocational day and evening courses in several trades.

In spite of the growth which the Puerto Rican School system has attained under the American government, the situation is not as yet satisfactory. Dr. George A. Works after studying the conditions prevailing in Puerto Rico in matters related to education concludes as follows:

"When account is taken of the fact that fewer than half of the

children of school age are enrolled in school and that the amount expended per year per pupil is less than $26.00, it becomes apparent at once that Puerto Rico falls far short of providing public education according to American standards. If a reasonable goal in education, such as is required in a democracy, is to be realized in Puerto Rico, the amount of money expended for education must be increased to perhaps three or four times the amount that is now spent. This can not be done without very large Federal grants-in-aid.

"Study of conditions in Puerto Rico leads to a definite feeling of depression. The large and rapidly increasing population and the limited natural resources make the future seem dark. The difficulties, however, are probably not insurmountable. Additional rehabilitation measures for Puerto Rico on the part of the United States Government, a more altruistic attitude on the part of those who control the large commercial interests of the Island, and full cooperation between the Island and continental United States should in time put education on a basis that is consistent with the ideals of a democracy."

## *"GOOD NEIGHBORS"*

There is much neighboring among the various religious periodicals. Editors of one magazine or paper gladly permit quotations from their pages; they also loan cuts and pictures. Naturally our own denominational publications borrow from and loan to each other.

It is a two-way friendship. We quote and borrow from others, while they quote and borrow from us. Mrs. Fulton's poems are often quoted in other periodicals. Mrs. John McKelvie's excellent article in the June Magazine, "Redeeming the Routine of the Regular Missionary Meeting" was asked for publication in *Lutheran Woman's Work* and to be used as a leaflet for their missionary packets. "Re-kindled Fires in Ethiopia" written by Harriet Skemp Nystrom, M.D. (July-August Magazine, page 790) was reprinted in *The Wesleyan Methodist.* This article was almost lost in the big Annual Report number. If you did not read it we suggest that you turn back and enjoy it as the Wesleyans will be enjoying it.

A request has just come from *Missions,* than which there is no finer missionary magazine published, asking for several cuts used in our November issue, including the cover cut, maps and initial cuts.

We are deeply grateful for the help given to us. We wish to express our deep appreciation to the ones who have contributed articles on Latin America. With one exception these are all personal friends of the Editor, who kindly acceded to her request to present the study of Latin America to our readers. *Editor.*

*The Cover picture is used by courtesy of The Women's Board of Domestic Missions of the Reformed Church in America.*

# Suggested Devotional Service

**For Program—Study on "On This Foundation—THE EVANGELICAL WITNESS IN LATIN AMERICA."**

By (Mrs. C. W.) ELSIE WEHLING FULTON

**Devotional Theme for year beginning April, 1942; LIGHTS IN THE BIBLE.**

*February*: *A Light on a Highway.*—

Acts 9:3.

Opening Thought. Prov. 4:14-19.

Song: Bible Songs Hymnal No. 53.

An Old Testament Story of a Highway: (See Num. 22.)

Leader: "No stranger story in the O. T. than this, but for all its strangeness it is luminous with insight. Its timeless message is that there are forbidden roads down which—for it is 'down'—the soul and society go at their peril. Roads these are where God waits to stop us, with the whole force of His moral order. We may break ourselves and our world against that sovereign order, but we cannot get by. There stands God.

"'I have sinned,' said the prophet, 'I will get me back again.' Repentance is just that—'getting back again'—back into obedience-road, back again on goodness-road, back again on mercy-road, goodwill-road, love's-road, the Master's-road, back again on the unbarred and shining highways of the soul."

Prayer: "Almighty and Everlasting God, who hatest nothing Thou hast made and dost forgive the sins of all them that are penitent, forgive us our blind wanderings in forbidden ways. Mercifully enable us to seek again the forsaken ways of peace and goodness, and establish us in His way, who is the Living Way. Amen."

Leader: The story of the conversion of Paul to Christianity is a remarkable story. It is recorded three different times in the Book of the Acts—Chapters 9, 22, and 26. The Inspiring Spirit must have regarded his conversion of great importance; and so it was. It was of great importance to Paul himself, to the followers of Jesus, and to the Church of all ages throughout the world.

Paul had been numbered among the opponents of Jesus. He had been regarded among the chiefest of their persecutors. One day while journeying to Damascus, pursuing his mad career as a persecutor, "suddenly there shined round about him a light from heaven." It was an experience that Paul could never forget. He heard a voice which he recognized as divine. He said, "Lord, what wilt Thou have me to do?" And he was given his commission as the apostle to the Gentiles. It was the turning point in his life. It determined what his future life was to be.

Song: B. S. H. No. 4.

Prayer: (See 30 and 31 Days in Prayer Cycle.)

Closing Prayer:

"Thou, O Christ, convince us by Thy spirit, thrill us with Thy divine passion, drown our selfishness in Thy invading love, lay on us the burden of the world's suffering, drive us forth with the apostolic fervor of Thy early Church. Amen."

# Our Marching Orders

(The last in a series of quiet hour talks by Mrs. Don. P. Montgomery at the W.G.M.S. Convention at Akron.)

WE have thought together in these periods of meditation on our enlistment for service, our preparation for service, and the developing of Christian Morale. Now for a time let us consider "Our Marching Orders".

The Duke of Wellington was once asked if he did not think it a waste of money and energy to send the finest young men and women of England as missionaries to Africa. Being a military man his reply was, "What *are* your marching orders?" As Christians we too must accept the command of our superior officers. Out of the shadow of the cross, where Christ seemed bruised and broken and buffeted, He now appears as King. At His girdle hang the keys of universal dominion. His voice is vibrant with authority as He says, "All authority hath been given unto Me in heaven and on earth; go ye therefore, and make disciples of all nations." Christ first gave these orders to a little band of soldiers, His disciples. They accepted their marching orders. So also did Paul as he answered the call, "Come over into Macedonia and help us". Thus Christianity moved westward to Rome, to Gaul, to the Anglo-Saxon peoples, until the most of Europe had heard the command.

Then one fine day Christopher Columbus sailed westward to America. We think of him primarily as a navigator and explorer; but he too was somewhat of a missionary, for he wrote to the King of Spain, "I shall labor to make all these people Christians. They will become so readily, because they have no religion or idolatry." He took his name, *Christo ferens* (Christ-bearing) literally.

With a new world to conquer, the convoys of Christian soldiers began to sail the seas and they were probably in as great danger as are our great convoys of battleships in a submarine infested sea. They did not have Uncle Sam's air force to protect them, but they did have God's promise, "Lo, I am with you always, even unto the end of the world." So one by one they came; the Cavaliers, building the first church on our Atlantic seaboard; the Pilgrims who sought religious freedom and who in a rough meeting house set the precedent for Thank Offering Pageants. Then came the Quaker soldiers with William Penn at the helm, who taught by example as well as precept in refusing to swindle the Indians. Yes, men did forget God in those early days. It was too easy to grab what they wanted, and so it was necessary for George Whitefield to accept his marching orders and he came seven different times to America. He traveled by horseback all up and down our Atlantic coast and by his preaching hearts grew gentler and lives more noble in a great awakening.

Some other outstanding Christian soldiers were William Carey who said, "There is a gold mine in India. I will go down if you will hold the ropes." There was Robert Morrison

who when sailing from England to China was asked by the captain of the ship, "So, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?" "No, sir," said Robert Morrison, "but I expect God will." There was David Livingston who said, "Anywhere, so it be forward" and "Lord, help me to paint this dark continent white." And so on through the ages men and women of vision and obedience have accepted their marching orders. And today our United Presbyterian Missionaries have obeyed their commanding officer and are on our battle fronts of India, Africa, and the hard places of our own land.

If we count ourselves in God's mighty army, we too must accept the commands of our commander-in-chief. It means condemnation, if we do not. "Foolish is the man who hears and does not," but "He that becometh a doer as well as a hearer, that man shall be blessed in his doing." Some one has said, "I would fain be to the eternal God what a man's hand is to a man—the organ through which he does his work in the world." We are the body through which Christ reveals himself to the world today.

"Christ has no hands but our hands
to do His work today;
He has no feet but our feet to lead
men in His way;
He has no tongue but our tongue, to
tell men how He died;
He has no way but our way to lead
men to His side.

"What if our hands are busy with
other work than His;
"What if our feet are leading where
sin's allurement is;
What if our tongues are telling of
things that He would spurn;
How can we hope to help Him and
hasten His return?"

S. D. Gordon in one of his books tells the story, and it is only a story, of how the angel Gabriel approached Jesus when he ascended into heaven and asked Him if He had made any plans while yet on earth that the whole world might know of His miraculous birth, His sacrifical death and His redemptive power. Jesus answered that while on earth He had twelve disciples and that He was counting on them to tell of His birth and life and death and redemptive love. Gabriel said, "Suppose they do not tell; what then?" And Jesus replied, "I have no other plans. I am counting on them." The early church did not disappoint Him and today He is counting on us to be His witnesses. It is His command, "Ye shall be my witnesses." Other sheep have I which are not of this fold." These we must bring into the fold. Then too, we must accept these orders because of the great need. A mother cannot turn a deaf ear to the cries of her child.

We cannot turn deaf ears to the cries of starvation and despair in the world today. Neither as Christians can we turn a deaf ear to the spiritual hunger and thirst of a needy world.

We must accept His marching orders and become His witnesses simply because we cannot help it. Andrew, finding his brother said, "We have found the Messiah" and Phillip

finding Nathaniel cried, "We have found Him of whom Moses in the law and the prophets did write, 'Jesus of Nazareth, the son of Joseph.'" If we have had a vital experience with Christ we cannot but speak the things we have seen and heard.

There is a lot of propaganda let loose in the world today. It is on every hand. How fast news, whether good or bad, travels! Propaganda is a law of the Spiritual life as well as the physical. The church will die without it. A vital faith begets an irresistible desire to share with others. We long to share our knowledge of Him who said, "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool". We see many today carrying burdens beyond their strength and we tell them of One who said, "Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for my yoke is easy and my burden is light."

We see our young people wrestling with temptation and we hasten to acquaint them with one who said, "There shall be no temptation befall you but that ye shall be able to withstand." We want sorrowing ones to hear our great Comforter say, "Blessed are they that mourn, for they shall be comforted."

Learning of those, near or far, who are still groping in darkness we long to acquaint such with the one who said, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

As soldiers of His cross, encamped this week in Akron, we have sung together, "All ends of earth shall turn to God the Lord"; we have prayed together, "Thy kingdom come"; what right have we to sing and pray these words, unless we are willing to do something to bring that kingdom about. We have been sitting at the feet of the Master and learning of Him. We have had days of intensive training. We have waited upon Him that we might be endued with some of His power. We have received His marching orders. "Go, tell." Go, in a spirit of helpfulness back to our local churches and missionary societies. Go, with a world vision to preach Christ even unto the ends of the world. For there

## *COMMISSIONED*

Out from the realm of the glory-light
Into the far-away land of night,
Out from the bliss of worshipful Son
Into the pain of hatred and wrong;
Out from the holy rapture above
Into the grief of rejected love,
Out from the life of the Father's side
Into the death of the crucified,
Out of high honour and into shame,
The Master willingly, gladly came:
And now, since he may not suffer anew,
As the Father sent him, so sendeth he you.

—*Henry W. Frost, D.D.*

# Individualized Programs

By MRS. W. R. NEELY, Chevy Chase, Maryland

THE Bethella Shaw Guild of the Wallace Memorial Church, Washington, D. C., has used in its meeting this year the splendid Program Calendar prepared for Women's and Young Women's Societies.

Our Guild has a banner called the "Isaiah 54:2 Banner" ("Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes"). On this banner we have placed in temporary blue lettering, seven objectives which we hope to attain this year. As each objective is realized, we replace the word in gold letters, hoping to have a golden banner at the close of the year. One of our objectives (for want of a better short title) is called, "Individualized Programs", which means that each leader will endeavor to bring something new into her program.

The little Oil Lamp sketched on the Program Calendar for the India Program gave us the idea for a tableau as a setting.

One of the members, wearing a sari and carrying a lighted Oriental lamp in the palm of her hand, entered the darkened room at the announcement—"A Cry from India". As she groped her way down the dark aisle she recited those lines in the Program Calendar from the Tamil Poet:

"Lord in the darkness I wander;
Where is the Light? Is there no Light?
Nothing know I but wonder.

Where is the Way?
How may I reach Thee I wonder:
Is there no Way? Where is the Way?"

Reaching the front of the room, she stood before a wide, dark-blue velvet curtain with a velvet-draped reading desk at her side. While she was placing her lamp on this desk, we brought up a soft amber light on her, using a rheostat. She had also carried in with her an idol from the Orient, and she then recited, with a few appropriate gestures, Mrs. Fulton's poem, "Query of an Idol Maker" (Page 65, October 1942 Magazine):

After she had finished her recitation, we cut off the amber light while she picked up her idol and lamp and retreated, repeating again the cry of the Tamil Poet.

"Lord in the darkness I wander;
Where is the Light? Is there no Light?
Nothing know I but wonder.

Where is the Way?
How may I reach Thee I wonder;
Is there no Way? Where is the Way?"

A rustic Cross was hung on the curtain while the room was still in darkness. We then brought up a white spot-light on it, again using a rheostat. After the Cross was fully lighted, we sang, from memory, the first verse of "We've a Story to Tell to the Nations." This closed the tableau and the leader for the eve-

( Continued on Page 298)

# Elizabeth Hadley Nesbitt - An Appreciation

By MISS KATE HILL

ELIZABETH HADLEY NESBITT is remembered with affection in our mission circle in India for the beautiful hospitality of her home. The word "home" should be written in large letters for the Nesbitt domicile was a center of warm-hearted fellowship. It made no difference whether that home was located in the out station of Zafarwal, in a tent out in the district, in Gujranwala or in the city of Sialkot.

To give a home in India the same comfort, cleanliness and cheeriness as a home in America is a very difficult task. But Mrs. Nesbitt was the kind of a person who could and did do it so well. Dining with the Nesbitts was a welcome experience for Mrs. Nesbitt always contrived to serve some dish which she herself had prepared. She knew just what that home cooking would do for homesick missionaries.

In a land where homes afford small comfort or companionship, Mrs. Nesbitt shone out as a beacon light. No one who was there, will ever forget her sweet bravery in greeting us when we gathered to lay away her darling little daughter Mary. Only a few days before we had seen her at annual meeting, so lovely and dear. The testimony of this mother's deep faith and confidence bore telling witness of the secret of the courage and calmness with which she met every sorrow and difficulty in her life. Afterwards with her gift for making all things lovely she gave such care and thought to the cemetery that it, too, became a place of restful beauty.

The women on the mission compound and the wives of the teachers and pastors were special objects of her affectionate care. She was always contriving inexpensive gifts, little shirts, or dresses for the new babies and their mothers. She seemed to always have on hand some present to make happy those who came to see her. And with the gift she gave herself, the word of loving comfort and help.

Deeply spiritual, she loved to search the Scriptures for the secret treasures of God's word. How well she translated these truths into her everyday living! She spent so much time in the Presence of her Master that for her it was only one step into the fullness of joy and peace.

I think that lovely people
Are like fresh breaths of air
Across a wildwood's scented pines,
A fountain's silver flare.

They seem cathedral windows
Agleam beneath the sun.
Tall roses wet with water drops,
Soft melodies begun.

I'm sure that lovely people
Are proofs that God is true,
For from their shining eyes and souls I see
God's face a-shining through.

—*Gwynn McLendon.*

# New Officers In The W. G. M. S.

THE Board of Directors of the W.G.M.S. has elected Miss Edith L. McBane of Dormont, Pittsburgh, to fill the unexpired term of Mrs. Harriet S. Boobyer, a valued member of the Board for sixteen years, who resigned because of change of residence to St. Petersburg, Florida.

Miss McBane is the daughter of the Reverend M. S. McBane who ministers to the United Presbyterian church at Gladden, Pa. She was born at Laurel Hill, Pa., but most of her life has been spent in or near Pittsburgh. Dormont elementary schools and high school, a time at Westminster College and graduation from Pennsylvania College for Women ministered to her education.

**MISS EDITH McBANE,**
**New member of the Board of Directors of the Women's General Missionary Society.**

Miss McBane is a member of Mount Lebanon United Presbyterian church and has been active in Sabbath School work, having taught in the Junior, Intermediate and Leadership Training departments. She is active in the Missionary Society, being the president of the Women's Evening Missionary Society.

Mrs. Samuel E. Baird, secretary of the Board and elected treasurer to succeed Mrs. Harriet S. Boobyer, resigned as secretary to which office Miss McBane has been elected.

The Board is happy to be again at full strength,—fifteen members.

Mrs. E. D. McKune of Nampa, Idaho, is the newly elected Secretary of the General Convention to succeed Miss Lillian M. Robertson of Chicago, who resigned as secretary since the June Convention because of continued ill health. Miss Robertson completed twenty-five years of faithful and most efficient service as convention secretary.

Mrs. McKune's childhood home was near Bloomington, Indiana. She was graduated from the State University of Bloomington. She is the wife of the Reverend E. Dwight McKune, pastor of the Nampa, Idaho, church and a recognized Church leader in the Northwest.

Mrs. McKune is well and favorably known for her reviews of mission books in the Womens Missionary Magazine, her Methods' pages, her class work at Summer Conferences, and her addresses before denominational and interdenominational groups. These interests have not subtracted from her helpfulness as mistress of the manse and a worker in the local church. She was the very capable president of the Golden Anniversary Convention which met in Pittsburgh, Pa. in 1933.

# Good News from Far Countries

## India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

### *MEMORIES OF OLD HOUSES REDBURN OF THE HIMALAYAS 1907 AND ON*

By MRS. M. M. McKELVEY

If the walls of this old house could speak—what a tale they could unfold! They would tell a story of laughter and tears—of joys and sorrows—of agonies of prayer—and glorious thanksgivings — of births and death! Redburn is the summer home for one month to four of many missionaries in the India Mission.

The writer of these memories can only touch the high spots of the years she lived in old Redburn. She can name only a few of the gracious, kindly Senior missionaries who were such a blessing to her during the summer months she touched their lives. She can only tell a few stories that these old walls have seen enacted within them. The old walls saw many more important things. They saw the quiet days folks spent in getting well or in helping others to get strong. They saw the months the mothers spent with the babies who had to be out of the awful heat of the Punjab and the children who were in Woodstock—the times of earnest prayer for the work on the plains, for India and the Home Church—the hours and monotony of sound the old walls have heard as language study of generations of missionaries have gone on upon its porches and in its rooms.

Redburn is a place of spiritual uplift to many. How one remembers the weekly U.P. prayermeetings! The blessed psalms, the pleadings for the work of each station, the close family spirit as every child was remembered and the needs of our Indian friends as well. If bad news came from home to any of us, we discovered what "If one member suffer—all the members suffer with it" meant in practice. How much we younger missionaries learned from the mighty men among us—such has Dr. W. B. Anderson, Dr. Holliday, Dr. Cummings, Mrs. McClure, Mary J. Campbell, Miss Cynthia Wilson and many others. My own big sister was Mrs. Robert Stewart. Mary J. told us about customs and manners and Dr. Cummings was always ready to give language help. Mrs. J. H. Martin, Mrs. Holliday and Mrs. Gordon told us young mothers baby things, helping, warning, praising and explaining how to bring up our children in this cruel India.

I am sure these old walls have heard prayer in every room. How they prayed, those dear missionaries, in their bedrooms—in twos and threes; everything that came up was taken to the Lord in prayer almost at once. The day that word came that Mrs. J. G. Campbell was dying of sprue. In those days no one knew anything about sprue—but the U. P.'s knew how to pray—and I saw Mrs. Campbell yesterday—fine, dignified and the picture of health. It was I who took Sara Brown to have her picture taken, well bundled up, because she was so frail that we feared she would not last long and we wanted a picture of the little blue-eyed thing. But there was prayer and now Sara is serving Christ in the Southern part of the United States.

In one room of Redburn I was handed my three-day-old son and there I lay when the doctor said, "Take him back so he can die in his mother's arms." He had had an operation and continuous convulsions

thereafter, so his fears were not unfounded—but he left out of his calculations the way the United Presbyterians, gathered at their annual meeting in Sialkot, were praying for that baby. And God heard and healed and now Morgan McKelvey is a pastor in the U. P. Church in the U.S.A.

There is a spot on the porch of Redburn where our little daughter Evelyn's bed stood. She was three years old and suffering from hip disease. Her bed slanted down towards the head with a harness on the little body and a bag of stones depending from the foot of the bed, making a weight to separate the hip joint. Dr. Brown had previously laid her on the floor and measured the curvature of the little form. He had gone down to Landaur Bazaar and sat in the blacksmith's shop while he hammered out the brace and harness of pig-iron according to his measurements. He also made the high boot and the crutches which she wore for two years more after the months on Redburn's porch. In the meantime all the India Mission prayed—not with lips but with tears and now Evelyn is a nurse serving God in the Sialkot Hospital. It was no surprise to me when God called her to service in India—the Mission and Dr. Brown had saved her!

I saw a little faded picture not long ago—a little, old-fashioned picture of a group of children taken on old Redburn's porch. The way they sang "Safely Guarded" and "Oh Children, Hither Do Ye Come!" There were children of the Mission before them and year after year come the children of the Mission making these old walls ring with laughter and song. In that picture were Bob Cummings, the Nesbit children, and many others now grown and in adult service.

This is but a brief chapter in the history of old Redburn written because I love the old house and the old memories of splendid missionaries who helped so many of us in the old days and God bless all who every summer "Follow in their train."

## *THEIR TITHES*

By DELLA N. RANSON

Everyone likes to see results in the work he is doing and our mission schools are surely able to see, in many instances, the results of Christian teaching and find many lives of the scholars.

One day a little primary tot in Miss Jameson's school here at Sangla, came asking how much money she had in her money-deposit drawer in Miss Jameson's office, where she keeps the girls' pennies. Each girl usually has a very little money—just the equivalent of a few cents—given her each month by her parents, for spending money, but the amount is so small that the girls find it very difficult to keep from overspending.

When this little girl was told that she had a certain number of annas—perhaps as much as eight or ten cents—she said:

"Now I want—yes I want half of this given to Home Mission Work."

Another little girl came, not long after, inquiring how much money she had and when told, said she wanted half of hers given to Home Mission Work and half to the Thank Offering.

These girls love "pin money" and sweets as much as any girls do and they realize that this giving meant doing without what they wanted themselves. Was this "Giving till it hurt?" No, I think they got more joy and blessing out of the giving than they would have out of the thisgs they had to give up. How many of us in this world are inclined to give only when it won't hurt? We could learn a lesson from these little school girls who were willing to give out of their extreme poverty.

The daughter of an Indian pastor is a girl who, at one time was somewhat of a trouble maker in the school and was sent home for a while. Her parents begged that she be allowed to return and be given work at the school. A few months ago she was allowed to come back and was given the work of baking an Indian teacher's bread.

For this work she is being paid one dollar a month. She has completely turned over a new leaf and is doing a wonderfully faithful job. From her one dollar a month, her only income, she is faithfully paying a tithe.

This girl is giving us the one right motto, "Begin now, one-tenth of what I have, be it ever so little, is my Lord's."

# Egypt

MRS. EWING M. BAILEY

## *HOME MAKING IN THE P.M.I.*

By MISS RUTH WORK

One of my joys this year is the weekly period in "Home Making" with our thirty Fifth Secondary girls. After the winter vacations we had an "experience meeting." May I share some of these experiences?

### *WHAT I DID DURING VACATION*

During the vacation Hanna and I decided to rest our mother, so we did the cooking. Each cooked every other day. Once the food was too salty, another day it was not well cooked. But every time mother corrected our mistakes, and the second week our food was well done. We learned to cook almost every kind of food. The last day before school opened mother "graduated" us. She congratulated us on our success in cooking and on our rapid improvement. She even thanked us for helping her! While we thanked her for helping us to learn to cook.

*Huda Riad*

### *THE HAY BOX*

When I reached the Fayoum I thought I had a good message to give, first to my family and then to others. I waited for a chance to speak when the whole family was present. I told them of a way we had cooked rice at school. How we had merely let it begin to boil on the stove and then put it into the hay box. They said, "What you say may be right. We shall see your rice and eat from it, only then will we believe." Hearing their speech I thought it would be good to see the difference between rice done in the hay box and that cooked on the stove. My sister presented the two dishes to my father. After he had tasted each he declared that the rice cooked in the hay was better. How can I tell you what my joy was at that time? It was more than I can describe. At that minute a poor widow entered our house and I told her about the new way of cooking. She was very glad to hear of this new plan which would save money and time, and also improve the taste of the food. After two days she came back joyfully, saying, "It is as good as you said." Their thanks and mine to my dear home maker, Miss Ruth, and to Madame Marie who taught us to make and to use the hay box.

*Hickma Matta*

### *ANOTHER HOME MAKER*

In the vacation I told my family how I cook in a box. My brother did not believe. "Impossible!" he said. "If you do it I will give you five piasters" (i.e. a quarter). "But if you cannot do it I will take from you five piasters." One day one of our neighbors wanted to cook rice and

she had no kerosene. I went to her hut and we prepared a box. I put the rice on the fire until it began to boil, then I put it into the box as we did at school. After an hour I called my brother and I told him to take the pan out of the box. He took it out and tasted the rice. He was astonished and gave me five piasters.

*Phoebe Skander.*

# The Sudan

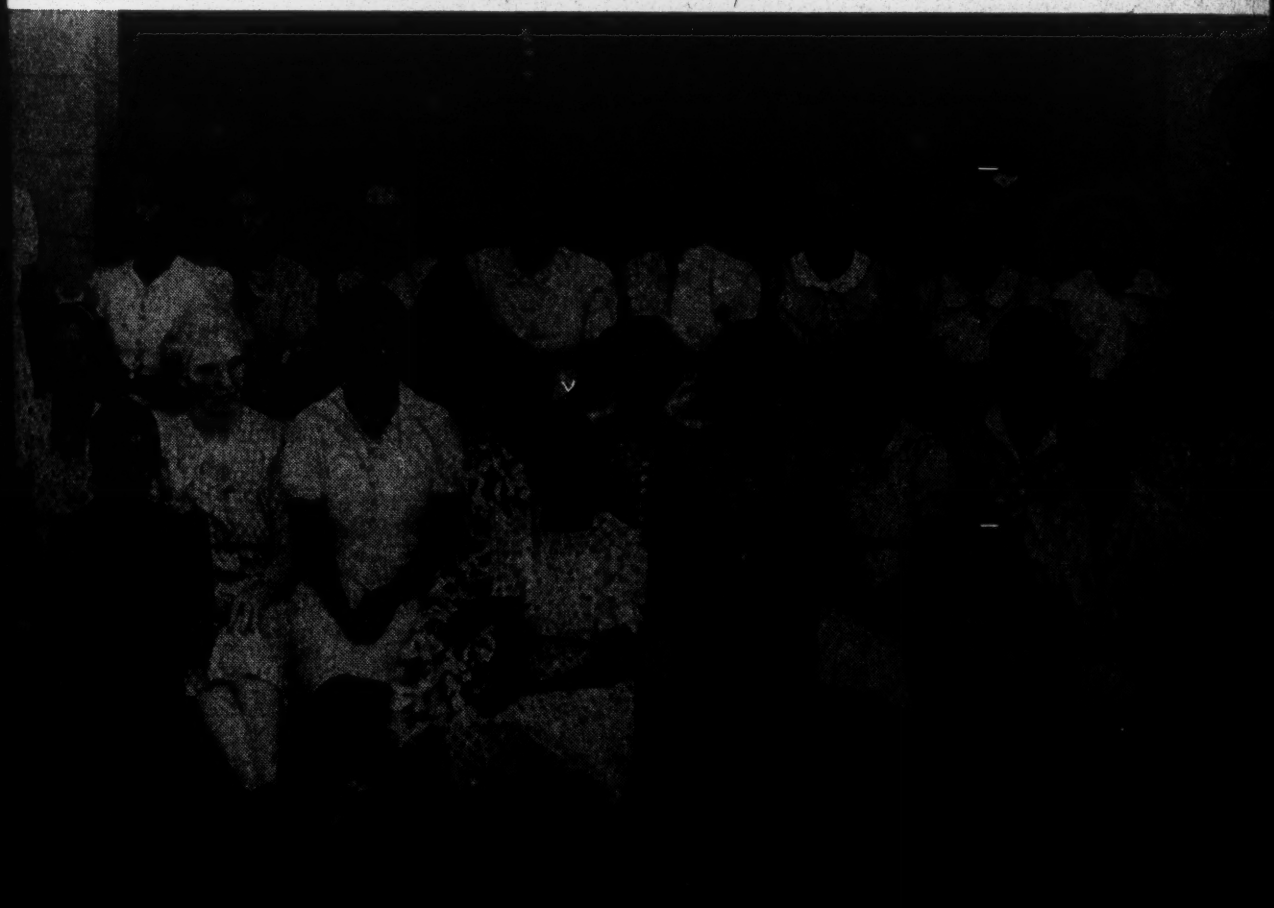
MRS. VIRGIL F. DOUGHERTY, Editor, The Sudan

## *WOMEN EVANGELISTS IN THE SUDAN*

The accompanying picture of the Bible Women in the Sudan was sent for the July-August issue, but because we were not using pictures with the reports it was held until this time. These women are all well educated and have had special courses in the Bible and in evangelism. While our missionaries were in Khartum the past summer several went to Wad Medani to Miss Aulora McIntyre's home and there had the opportunity not only of visitation but of giving some actual assistance. Others who were in Khartum, Khartum North and Omdurman had the privilege of observing the work done by these Bible teachers.

Miss Davida Finney wrote of Miss Una Coie: "Her spirit did me good and I greatly admired her work. I went out to a village with her and watched her Bible teacher at work and also the work of the sewing teacher who goes along. It was exceedingly well done. I fell in love with the Sudani woman. I think the thing that impressed me most was that each pupil actually understood at first reading what she heard. I told Una that my enthusiasm for her work was great, but left me the more deeply eager to do something more in Egypt. Nor can we forget that the heart of the Sudan lies in Egypt."

**Women Evangelists of the North Sudan, with MISS AULORA McINTYRE of Wad Medani, and MISS MARY COIE of Khartum North.**



# Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

## *"THE BEST THINGS IN THE WORST TIMES"*

There is a story being told rather often these days, which is worth repeating. In the troublous times of 1653 a church was erected in Leicester, England, which bears a significant inscription:

"When everything holy throughout the land was being destroyed or profaned, this church was built to the glory of God by Sir Robert Shirley, Baronet, whose singular praise it was to have done the best things in the worst times."

What are the "best things" which we can do "in the worst times"?

The immediate duties to our country press heavily upon us and to it we owe our deep loyalty. To this great and dear country of ours we owe money, time and whatever service we can render. There are other claims upon Christians who want to do the "best things" in 1943. Beginning personally the very best thing is a new dedication of ourselves to the Master, a new study of His Word, a new loyalty to His church, a better witness in our communities.

At this time there is a feeling in the minds of some that the wider program of world missions may have to be curtailed or even stopped. There never was a time when the world in all of its sorrow and depths of misery needed the Gospel of Jesus Christ more than today. The only way this message can meet the need is for the Church of Christ, commissioned nearly 2000 years ago, to continue her work. The younger churches, established all over the world need help in their times of stress and strain. The responsibility comes back to congregations, to missionary societies and to individuals.

Because of the special responsibility of the Women's General Missionary Society we must keep our work to the highest point of efficiency, by keeping in touch with the whole work committed to us by the General Assembly, by praying without ceasing, by faithful attendance at the meetings, even though we are giving much time to war activities. Women are discovering that many of the activities that have engrossed their time were only for their own selfish enjoyment and of little importance in this tragic hour.

By keeping each little "company"—Women, Young Women, Girls, Juniors—informed, drilled, active, alert, working, praying and giving we shall demonstrate our faith in the "best things".

Would it not be a glorious tribute to a missionary society, a Sabbath School, a Young People's Society, a congregation if there should be engraved in some place on the church building for the encouragement of the next generation that our "peculiar praise was to have done the best things in the worst time"?

# Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

## *JANUARY—DECEMBER, 1943 WHAT OF THE NEXT THREE HUNDRED AND SIXTY-FIVE DAYS?*

THE New Year suggests many questions. Have we been wise or foolish? Have we seized opportunities redeeming the time or have we missed our chances? Have we learned even in a very small way what God's will is? Have we put away thoughts of self, and been filled with the joy and uplift of the Spirit? Have we been grateful to God for His Blessings? Have we come into His presence with thanksgiving and praise? No doubt during the past year we have made many mistakes. The New Year is a chance to try again with the desire of doing better.

Not long ago we heard of the death of an artist. He was a bright young fellow. His parents were very proud of him and were confident that he would become an outstanding painter. After his death they fitted up a nice room in their home as an exhibition hall for his paintings. Visitors were shown one completed canvas after another. When they had seen all the paintings one of the parents would inquire if they care to see the son's best picture. When the visitor would say yes they were led to a velvet curtain which, when drawn back revealed a plain white canvas. There was not a single mark on it. The father and mother in this way told the visitors that their son's best work was yet to be done. Should not each of our years be planned as the best year we have lived?

The Book of the New Year with its three hundred and sixty-five pages has opened to us. Each page is white without a mark on it. We alone shall write on each as the days pass. The question is, What lines shall we make on the pages? No doubt we may mar some of these pages by our carelessness or by our selfishness. It may be some will portray our unkind thoughts and deeds. Some of the pages may be covered with pictures of ourselves. Every minute of the day doing the things that please self only; forgetting the needs of others around about us. During these days, when the world is war torn, many hearts are burdened with anxiety and stress. We have the opportunity to bring cheer and courage, and should be willing to help carry the burdens of others.

May many of the pages be made beautiful by the spirit of love manifested to others. Let us not fail to recall that one source of joy and peace and assurance that the days of this year can be made beautiful is Christ's promise to be with us all the way. He said, "Lo, I am with you alway." The New Year is before us. We stand as Moses stood looking off into the unknown and say, "If thy presence go not with me, carry us not up hence." Exodus 33:15. If God is our guide and counselor all is well. A new year is ahead of us. We know not the experiences that will be ours. Let us endeavor to paint every single day so well that at the close of the year each of the three hundred and sixty-five days will be pleasing to our Heavenly Father.

May we each one
"Speak a shade more kindly than
the year before,
Pray a little oftener, love a little
more;
Cling a little closer to the Father's love;
Thus life below shall liker grow
to life above."

## *THANK OFFERING BOXES*

The 1942 Thank Offering year closes at midnight December 31. A new Thank Offering year begins as the last stroke of the clock tolls out the old year. Some Thank Offering secretaries wait some time before they begin again to cultivate the field. A better way is to begin at once to prepare the field for an abundant harvest next autumn. The farmer is always busy. Many essentials must be completed before the harvest is gleaned. This is also true of the work of a faithful secretary. Every day is a thanksgiving day for a Christian. God is daily bestowing His marvelous goodness and mercy upon us and we want to express our gratitude daily to Him. Thank Offering Boxes, both Senior and Junior, are constant reminders for us to say, "Thank You Father." Some boxes are used every day while some are seldom used. The following poem has a message for all. If the little pink Junior box was so sorry and depressed because of the neglect it experienced how much more must the Senior Thank Offering box grieve over our forgetfulness.

May there be reasons each day of this year for us to form the habit of daily expressing our gratitude to Him.

## *THE LAMENT OF A MISSIONARY BOX*

Forgotten and forlorn I live
Upon a dusty shelf,
And feel so downcast and so sad
I hardly know myself.
A missionary box am I,
And better days have seen,
For copper, silver, yes, and gold
Within my walls have been.

Now I am empty! No, not quite,
For sometimes you may hear
A mournful jingle from my depths
By *pennies* made I fear.
I scorn not pennies; no, indeed,
Their worth too well I know,
But two pence only in a box
*Does* make one's spirit low!

When from that meeting long ago
You brought me here in glee,
"Our box shall soon be filled," you cried
"How happy we shall be!"
Bright hopes they were, but quickly dash'd—
*Once* only full I stood,
And then, your ardor cooled, you thought
That pennies were "no good."

The missionaries say, indeed,
That pence to pounds soon grow,
But older people ought to give,
We want our money so!
And thus in emptiness I wait,
And dustier grow each day,
While, heedless of my silent plea,
You round me work and play.

Although each day *you* have three meals,
You never seem to think
That a poor money-box
Can want to eat and drink;
Yet I am always hungry now.
My mouth stands open wide,
Dear children, drop the pennies in,
They'll be *so* safe isside!

My words are poor and weak at best,
I know not how to plead,
But look upon the distant fields
"To harvest white" indeed.
The heathen lie in thickest gloom,
Do you need stronger plea?
Then listen to His voice who said,
"Ye did it unto Me."

The smallest offering for His sake
Into the treasury given
He with an eye of love will note,
And own one day in Heaven,
And even here you'll have His smile
While you the words believe
That far "more blessed" 'tis to give
Than only "to receive."

*V. M.* in *Juvenile Instructor.*

## SENIOR LIFE MEMBERSHIP
**$25.00 Each**

From October 1, 1942 to November 1, 1942

29. Mrs. J. Ross Campbell, Shelocta, Pa. By her family.
30. Mrs. Emma Gotschall, Arkansas City, Ark.
31. Mrs. Etta Olds, Winslow, Arizona. By Bella and Jennie Smith, Arkansas City, Kans.
32. Mrs. Grace Gilliland, Arkansas City, Kans. By her husband, Dr. Harold Gilliland.
33. Mrs. Catherine Adams, Lyndhurst N. J. By Mrs. Alice Aldridge.
34. Mrs. Grace Lafferre McBane, East Liverpool, Ohio. By the Ella Mae Division Missionary Society of 1st Church.
35. Helen Rannels, Akron, Ohio. By the Dora B. Whitely Missionary Society, First Church.
36. Mrs. Harry B. Lynn, Akron, Ohio. By the Dora B. Whitely Missionary Society, First Church.
37. Mrs. Frances Moncrief, Canton, Ohio. By Bedford Avenue Women's Missionary Society.
38. Mrs. R. Wesley Rose, Cleveland, Ohio. By the Margaret Gordon Mission Circle of the Brooklyn Church.
39. Mrs. Jennie Masquelier, McDonald, Pa. By the Berean Bible Class.
40. Mrs. Ida Neilson Garloch, Verona, Pa. By Mr. and Mrs. D. D. Brownfield.

## LIFE DIRECTORSHIPS
**$300.00 Each**
**1942 Thank Offering**

3. Martha A. Wood, In Memoriam. By Mrs. Charles McGowan, Philadelphia, Pa.
4. Mrs. Matilda Dolfinger, Merion, Pa. By her daughter, Mrs. Caroline D. McMahon.
5. Evelyn McMahon, In Memoriam. By her mother.

## SENIOR LIFE MEMBERSHIPS
**$25.00 Each**
**From November 1, 1942 to December 1, 1942**

41. Mrs. Floyd Snyder, Akron, Ohio. By Dora B. Whitely M. S. of 1st Akron.
42. Nettie C. Ludwick, New Wilmington, Pa. By her sister.
43. Anne F. Gillis, Boston, Mass. By the Anna E. Stoddard Missionary Society.
44. Mrs. Mary L. Fader, Boston, Mass. By the Anna E. Stoddard Missionary Society.
45. Emma Murdock, Buffalo, N. Y. By Marturia Mission Circle.
46. Mrs. Frank Campbell. Cambridge, Ohio. By two friends.
47. Mrs. John MacKay, Boston, Mass. By the MacLeod Class.
48. Mrs. James Ducan, Boston, Mass. By the MacPherson Class.
49. Mrs. Richard Reese, Boston, Mass. By Women's Missionary Society.
50. Mrs. Charles MacGregor, Boston, Mass. By Women's Missionary Society.
51. Mrs. Martha B. Ritchie, Bedford, Indiana. In memory of her parents, Mr. and Mrs. William Bartholomew.
52. Mrs. Belle McMurray, Canonsburg, Pa. By Margaret and Dorothy Miller.
53. Mrs. Mary Steele, Pittsburgh, Pa. By Mrs. Elizabeth Marshall.
54. Mrs. L. C. Miller, Pittsburgh, Pa. By Mrs. Edward Stotz.
55. Gladys Jane Henderson, Bolivar, Pa. By her mother.
56. Mrs. Chas. Kessler, Philadelphia, Pa. By Mrs. Frank H. Martin.
57. George McMahon, In Memoriam. By Mrs. Caroline D. McMahon.
58. Mary S. McMahon, In Memoriam. By Mrs. Caroline D. McMahon.
59. Christian McMahon, In Memoriam. By Mrs. Caroline D. McMahon.
60. Mary Richards, In Memoriam. By Mrs. Caroline D. McMahon.
61. Charles McMahon, In Memoriam. By Mrs. Caroline D. McMahon.
62. Robert V. Wallace, Philadelphia, Pa. By his father, John Wallace.
63. Laura M. North, In Memoriam. By her granddaughter, Janet Stewart, Bala-Cynwyd, Pa.
64. Mrs. H. T. Barnes, Philadelphia, Pa. By Bess McCoy.
65. Jean Campbell, Philadelphia, Pa. By a friend.
66. Margaret Adams, Philadelphia, Pa. By a friend.
67. Ella Kelly, Philadelphia, Pa. By a friend.
68. Edith H. Stroeber, Philadelphia, Pa. By a friend.
69. Meta S. Pusey, Bala-Cynwyd, Pa. By a friend.
70. Elsie R. Young, Bala-Cynwyd, Pa. By a friend.
71. Anna M. Wiggins, Philadelphia, Pa. By a friend.
72. Isabella R. Smith, Philadelphia, Pa. By a friend,
73. Mrs. Greta Gosch, Saxman, Kansas. By Mrs. Estella Bundy.
74. Mrs. Nettie A. Lowry, New Concord, O. By her daughter, Mrs. J. G. Lowery.
75. D. Lois Johnson, Fort Velvoir, Va. By her aunt, Mrs. Hannah R. Johnson.
76. Mrs. W. B. Jamison, New Wilmington, Pa. By friends in the Louise Scott Missionary Society.

77. Mrs. Ethel Kerr Huston, Americus, Kansas.
78. Mrs. John A. Sims, Americus, Kansas.
79. Edith Wilson, Washington, D. C.
80. Marion Lambie, Washington, D. C.
81. Charity Fenton, Washington, D. C.
82. Mrs. Eveline B. Starnes, Washington, D. C.
83. Mrs. Carrie Kennedy, Indianapolis, Ind.
84. Mrs. Mary Clark, Elderton, Pa. By her husband, W. A. Clark.
85. Mrs. A. P. Reed, Johnstown, Pa. By her son, Glen Reed.
86. Mrs. Edgar Dietruh, Philadelphia, Pa. By Mrs. J. Watson, Bertha Kilgus and Lillian Kilgus.
87. Mrs. Eva Brown, Philadelphia, Pa. By Emma Kilgus.
88. Mrs. Stephen Mayne, Philadelphia, Pa. By Mrs. Free, Mrs. Kraemer and Mrs. Boyd.
89. Mrs. Alfred Leggoe, Philadelphia, Pa. By herself, Mrs. McClure and Mrs. Dietruh.
90. Mrs. Robert Duffey, Philadelphia, Pa. By Mrs. Weaver and friends.
91. Lillian K. Moore, Philadelphia, Pa. By her sister.
92. Eileen Scollan, Haddonfield, N. J.
93. Mrs. Mary Hutton, Chicago, Ill.
94. Mrs. Isabella McClean, Chicago, Ill.
95. Mrs. Anna Jenson, Chicago, Ill. By Judge and Mrs. D. F. Matchett.
96. Mrs. Eleanor Conley, Ben Avon, Pa. By a friend.
97. Mrs. Lydia Cairns, Ben Avon, Pa. By a friend.
98. Vera Criswell, Avalon, Pa.
99. Mrs. W. M. McCray, Bellevue, Pa. By Jean Brown.
100. Mrs. Mary Weber, Pittsburgh, Pa. By D. J. Brown.
101. Mrs. John Averell, Pittsburgh, Pa. By Mary J. Glover.

## *STATISTICAL AND EFFICIENCY SECRETARY*

(Continued from page 302)

may be secured from the Literature Department.

Further action by our Women's Board was to the effect that every society in the Women's and Young Women's Department should have a Statistical and Efficiency Secretary, whose duty it shall be not only to promote Efficiency according to the Standard, but to prepare the Annual Statistical and Efficiency Report of the Society. A leaflet has been prepared in which the duties of such a secretary are defined. This also may be secured from the Literature Secretary.

### *ANOTHER CORRECTION*

A deserving presbyterial failed to receive the honor due in our 1942 Report. We did not learn until recently that the congregation of Blair, Oklahoma, had been disbanded during the year. At the time of the 1942 Report every congregation in Oklahoma Presbytery had a missionary society and we are glad to add the name to our Honor Roll.

Also we acknowledge a mistake in our October Magazine report—giving the name of Rock Island instead of Cedar Rapids as one of the presbyterials whose Statistical and Efficiency Secretary sends out a Bulletin to its local societies. A recent copy of the Bulletin informs us that already Cedar Rapids has increased its membership by 10 per cent—and this in spite of handicaps. Are there others?

## *INDIVIDUALIZED PROGRAMS*

(Continued from page 287)

ning then read the poem, "Dear India," (Page 67, October 1942 Magazine), also from the Magazine. The program dealing with "The Old Lamps and New Lamps for India" was given and all took part in the prayer period with which the meeting closed.

# Young Women's Department
## *including*
## Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

**AIMS—A.—A Circle or a Y. W. Society or both in every congregation.**
**B.—Support of Work of W.G.M.S. materially and spiritually.**
**C.—Payment in full of Y.W. Special Fund.**
**ASKING of Societies—Average of one dollar per member for those 20 years and over.**
**Average of fifty cents for members under twenty years.**
**APPROXIMATE REQUIREMENTS—$8,000.**
**Consider—"You cannot spell success without the alphabet of faithful endeavor."**

**YOUNG WOMEN'S SPECIAL WORK**

**Permanent object—Support of G. B. S., Pasrur, India.**
**Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.**

### *NEW SOCIETIES*

*Hudson Presbyterial* is starting 1943 out right by offering two new societies, a Young Women's and a Girls' Circle. The correspondent added, "I expect to have another to report shortly." If *forty-nine* other presbyterials do as well proportionately, and *three* that have already furnished one new society each should find the *other two,* the anniversary year should be momentous in fresh societies and workers! Even now this can be done! But time is passing!

Palisade Ave., Union City, N. J., "Lamplighters" (Y.W.)—17 members—Pres. Elinor Doeschel, Hope Chapel, Jersey City, Girls' Circle—10 members—Pres. Mae Forrester.

### *RESOURCEFUL THINKING*

It is in the home where one's resourcefulness first manifests itself. It is not expected in childhood to a great degree, yet rather early the ability to "find a way" may be noticed. Some children are helpless to improvise in play or to "fix" a damaged toy even in a child's way. This may continue through life, no ingenuity at any time. Others are spoken of as "naturally handy". Even these depend on their thinking to help them out, so the basic reason must be resourceful thinking.

A striking instance of resourcefulness is cited below. A workman was engaged to repair a tall chimney. When ready to descend, he felt the supporting scaffolding shake and suddenly it began to collapse. Quickly he seized the edge of the chimney and clung to it and gradually drew himself up. Night was coming on. A great crowd had collected, but no aid was afforded the seemingly doomed man. No ladder long enough was available. It was left to the workman to figure a way of escape. He began to unravel his sweater and when he had a sufficient amount of yarn, he tied his watch to the end of it to act as a weight. Gradually it approached the ground. A stout string was tied to the yarn and to the string a small rope. When the rope was securely fastened to the chimney, the man slid to safety. Would you call that resourceful thinking? It pays to think!

We are told by different writers that a whole people may be enslaved if not permitted to develop resourceful thinking, the leadership discouraging individual thought. This is not to say that these masses are without ability to think and act quickly, but their natural bent is handicapped to the point almost of atrophy because they are not permitted to think and act of themselves. Governments of such a type exist today!

The Protestant Church in general encourages independence of thought. The agencies of the church such as the missionary society, have free scope within their proper limits. Members may be very resourceful,—in fact, they are encouraged to be so in order that the organization be vigorous.

No one outside of your particular circle knows just what has been tried by you and with what success. It remains for each society to do its own thinking, use its own resources. It cannot be entirely like some society in another community and living under different circumstances. It is possible for every society to carry on if it uses its "head", as did the man caught at the chimney top.

This is a special time of year, the *very New Year*, 1943,—the propitious time for every society. If the work has gone haltingly thus far, begin to think constructively. Make use of your resources. Think! Think! Determine that your society shall not be trapped,—no, not any of your members!

A very Happy New Year to each member of every society!

## *FINDINGS—NUMBER FOUR*

Last month's cullings from societies' reports related to—*sewing* for missions, the Red Cross, community needs; *earning money* to use for missionary projects; *packing and sending boxes* to mission stations—used clothing or Christmas goods; special efforts for *Y. W. Special* money collecting and *Thank Offering* promotion; *Defense Bonds* were bought; an effort was made by some societies to aid in *entertaining* the *congregation* at dinner or to make some other *missionary society* happy by giving it a social evening, as well as a good program.

A few more items may carry interest for our readers. May reference be made to literature in its several phases,— *mission books, Reading Course, memory work, Magazines (Women's and Junior), programs, notebooks,* prayer and other material. One society gathered *Sabbath School literature* and sent it to Tennessee for use of Negroes,—a worthy act. The *Reading Course* has received favorable comment. In one case, the W.M.S. loaned its books to the girls,—a good idea. Another group of girls said that encouragement came to undertake the reading. —Wonder who did the encouraging? —Another society gave this reading as a worthwhile project.—*Mission book reading* was reported, but not designated as part of the regular course. Five girls in one society read five books, and still others in the society are doing so.—*Memory work* was enjoyed by one society.—Valuable practice!—Several societies —five to be exact—had something good to say for *The Womens Missionary Magazine,* and the *Junior Missionary Magazine* received mention, possibly by a group not long out of the Junior society.—One society reported 100% subscription to *The Womens Missionary Magazine.* —Another Girls' society uses the Magazine in preparing the program. —We trust that the girls do not *read* their "talks" from the pages, but make the information found there their very own, presenting it in their own words!—A society provided the *Junior Missionary Magazine,* fifteen copies, for a Junior society.—Another society finds itself making more use of the Women's Magazine. —The *programs* of the year proved interesting to many societies. A study of the fields with the use of maps was found to be profitable.—Another society felt that to carry out its program *as planned* was an accomplishment.—You know the hindrances!—One society enjoyed its *varied-type* of meetings.—Another society keeps the *temperance* situation before the society by presenting

some item every month.—Does your society have this condition? Each *committee tries to present* a *report* at *each meeting!* Alive? Yes.—One society was proud of its *home-produced* program.—Another *presented* a *program* to a *city mission,* a beneficent act.—In one society, the secretaries kept *note-books,* recording the accomplishments of meetings. This might not be amiss for the members themselves.

Not much was said about systematic giving, especially the *tithe,* but a society of twenty-five members has eleven tithers.—*Prayer* has received thought. One society reports on observing the World Day of Prayer. Another joined in the 10 o'clock Prayer Hour at the Akron Convention. Other answers were,—more prayer among the members; prayer the best accomplishment of the year; at most of the meetings, every girl took part in prayer; in the circle of prayer, no one failed to take part; the meeting preceded by a prayer circle so that the meeting might start in a more orderly fashion. All present took part. The mind was thus brought into harmony with the work to be considered later.

Findings—number five—will close this series of annual reports' items. If societies wish a wider range of findings, these will need to be recorded on the annual report blanks next spring. Think over what your best work has been and write it in as few words as possible to be intelligible. Consider being a help to some other society.

## *PROGRAMS*

A very interesting and patriotic-appearing booklet has come from the Women's society of the 8th Church, N.S. Pittsburgh, Mrs. Edward G. Straub, chairman of the program committee.

You ask how is the book patriotic? Its cover is red with an extended leaf making a margin of white, and a further extended one reveals the blue! Guest speakers are to develop the Thank Offering thought, the "Oil Lamps Lighted" (India) and "Lighted to Lighten" (challenge to service).

This quotation comes on the Thank Offering page:—

"Some murmur if their sky is clear,
And wholly bright to view,
If one speck of dark appear
In their great heaven of blue;
And some with thankful love are filled,
One ray of God's mercy gilds
The darkness of the night."

An evening meeting with the Juniors is to be held,—a laudable idea. The quotation on this page is,—

"These are the things to cherish,
A seed and a dream and a child,
Else, too, must the nations perish,
And the earth fall away to the wild."

The importance of the child—who can measure it?

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Note:—If you wish to borrow any program, give the name of the chairman of the program committee and the name of the church or society when making the request. If your choice is not out on loan, it will be easy to fill the order promptly.

## *GOD ANSWERS PRAYER*

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek
But often faith must learn a deeper rest,
And trust God's silence when he does not speak;
For He whose name is Love will send the best.
Stars may burn out, nor mountains will endure,
But God is true. His promises are sure
To those who seek.

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"From earth to heaven we build a stair,
The name by which we call it—Prayer."

# Statistical and Efficiency Secretary

MRS. ROBERT M. KARR, Secretary, 236 Hilands Ave., Ben Avon, Pa.

## *TAKE NOTICE*

It is the purpose of this Department to work for efficiency and uniformity in our W.G.M.S. organization from local society up through presbyterial. As we approach the end of the Church year our thoughts turn to the strenuous task of compiling the year's record.

In some presbyterials it has been the duty of the Statistical and Efficiency Secretary to prepare Annual Statistical and Efficiency reports for the Women's Department only, leaving the statistics of the other two Departments to their respective Secretaries. In other presbyterials the statistics of the Women's Department have been prepared by the Recording Secretary. But the Efficiency reports for all three Departments have, as a rule, been prepared by the Statistical and Efficiency Secretary. If she kept in touch with all societies in promoting efficiency, reports were complete. But too often some societies have been omitted from the reports for lack of contact by the responsible secretary. The crossing of responsibility and lack of uniformity have given rise to no little confusion.

It seems to us quite logical that the respective secretaries of the three departments concerned,—Women's, Young Women's, and Junior,—should be most interested in, and most familiar with, the efficiency, as well as, the statistics of their respective Departments. On our Women's Board the three General Secretaries of these Departments are so responsible. Therefore, to make for uniformity and to simplify the duties of these three officers in the presbyterials, our Women's Board has taken the following action:

That the Statistical and Efficiency Secretary be called the Women's Secretary (including Statistics and Efficiency) for the Women's Departmet only. It shall be her duty to promote Efficiency according to the Standard in her Department, and to prepare the Annual Reports in Statistics and Efficiency for her Department only. However, the Presbyterial Young Women's and Junior Secretaries should report to her their average rating of efficiency. She can then compute the presbyterial average. Other duties assigned to this Secretary may continue in conformity with the Presbyterial Constitution.

The Presbyterial Young Women's and Junior Secretaries will be responsible not only for the statistics of their departments in the Annual Reports, but should promote Efficiency according to the Standard throughout the year, and report the efficiency rating of the societies in their respective Departments on their Annual Reports, but should promote Efficiency according to the Standard throughout the year, and report the efficiency rating of the societies in their respective Departments on their Annual Reports. These reports are then sent by them to the General Secretaries of their Departments. This plan has been tried by Monongahela Presbyterial and with good results.

Because of this change in our system of compiling reports, the Statistical and Efficiency Secretary's article in the October Magazine needs revision. The paragraphs "2" and "3" should be changed to agree with the above ruling. Every presbyterial should order a copy of our new Presbyterial Constitution which outlines the duties of all officers. This

(Continued on Page 298)

# Home Missions Department

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

## *ARMISTICE PROGRAM HONORS MEN IN SERVICE*

THE Seniors of Ezel School led the school in an Armistice Day program presented in the Woods Memorial Auditorium. Prof. Roy Holldorf, a veteran of World War I gave an appropriate address and all of the school had a part in honoring our men of the armed forces. The climax of the program was the presentation of Ezel School's Service Honor Roll bought and presented by the members of the student body. On this Honor Roll are the names of 52 men who have gone into the service of our country from the rolls of Ezel School's Alumni and former students. Just this past month three of our present high school boys enlisted in the Air Corps.

## *THANKSGIVING AND THANK OFFERING*

On Sabbath morning, December 6, the Ezel Junior Missionary Society will have charge of the morning worship service in the church and lift their annual Thank Offering at that time. On the evening of the same day the Ezel Women's Missionary Society and the King's Daughters will present the pageant "An Ode to Thanksgiving". These Thank Offering programs are always high lights of the church year in Ezel. We certainly have much to be thankful for this year.

## *SCHOOL NOTES*

The Lunch Room has swung into full schedule. After working at a rate of 8c per meal for a month Miss Conrad, the Lunch Room Manager, has been able to reduce the price to last year's level of 5c. The average daily number who eat in the Lunch Room is well over 100.

Friends have been so loyal and generous that our Bus Fare need has been met at least for the present. We are glad that we told the boys and girls to come ahead even though we did not have the funds at the time. The bus has had a hard time making its run over some of the very bad road, but we are still able to reach even the worst part of the run.

On November 3rd a brand new baby girl arrived at the Good Samaritan Hospital in Lexington, Ky., to live with Supt. and Mrs. Heagen. They have named her Dorothy Ann. At present Dorothy Ann seems to have the Heagen household pretty well under control.

## *MINISTERING IN THE MOUNTAINS*

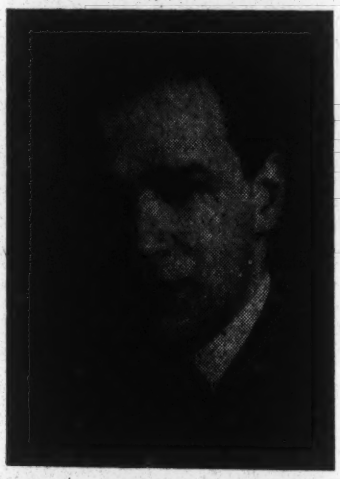
By RICHARD F. ADLER, M.D., Frenchburg, Ky.

It is now a little more than a year since I came to Frenchburg, the little mountain town in the picturesque hills of Kentucky. Even before I came I had heard of the interesting features of both the land and the people. I learned of the urgent need of doctors and up-to-date care in places where quacks and "saints" took care of the sick with old established home remedies. It sounded like pioneer work in the medical field which became more interesting because there was an opportunity of working with a Christian missionary institution. Thus it was not very difficult to make up my mind, and I do not regret my decision in spite of some personal inconveniences and hardships.

My first impressions and experiences have been pleasant. The peo-

ple are friendly and helpful in a good and neighborly way. In addition I have had the backing of the Frenchburg School and its staff, as well as that of the leading people of the county which has proved a great help in beginning my service here.

From the very beginning I have been fascinated by the natural beauty of Menifee County, ranging from mild-sloped ridges to mighty cliffs with dense forests and lonely huts. When I had to make my first trip



**RICHARD F. ADLER, M.D., Physician, Jane Cook Hospital, Frenchburg, Kentucky.**

into the country I hesitated, and I was surprised when my car had to cross a creek, not across a bridge, but right through the water. Later on I became used to it and now I like quite well to follow a creek bed in my car, or to travel a rough path over stones, through mud holes or across a fragile bridge where one inch of deviation might mean several hours of work to get the car going again. This kind of driving is certainly far more interesting than racing on a smooth highway and there is always a certain excitement to such a trip not knowing whether one will be able to get through or not. Just a few weeks ago I had to cross a creek on an urgent call. The creek had risen after a heavy rain. There was only one thing to do. I drove in and got stuck right in the middle of the fast running water which soon came into the car and stood two inches deep. A passing man waded in and gave my car a push and I was soon able to continue on my way. The roads are a problem here especially in winter. To ride horseback is one way out but many calls require a ten to fifteen mile trip on the highway before I would get to the poor road.

The Hospital has been the center of my medical work since I came to Menifee County. I thoroughly enjoyed seeing the new building taking shape and being completed a few months after I arrived and then with the indefatigable Superintendent, Professor H. L. Cowden, buying as fine equipment as we possibly could get with the amount of money that was provided for this purpose. Many hours, often late at night, were spent in discussions about the different problems involved in this matter. What a pleasure when we finally got the permission to buy all the outlined equipment and furniture! What a joy when the different pieces, in spite of war handicaps, came in one by one—the operating table, the microscope for the laboratory, the obstetrical bed, the X-Ray Machine, the sterilizing battery, the operating lights and many other things which made us proud to have the privilege of working in a place of such fine Christian spirit.

When the "Jane Cook Hospital" was dedicated last May, we were aware of the fact that only constant work and vigilance could keep this outpost of modern medicine in the mountains of Kentucky up to the high standard it has at present. An institution that would merely carry on in self-satisfaction would very soon be limping in the second or third line. Many additions are to be made yet.

In the eight months since patients were admitted there have been 76 cases cared for in the hospital of which 28 were surgical, 36 medical

and 12 obstetrical. Generally it is rather hard to persuade many of the people to enter a hospital; they are not used to it and consider it as a last resort after every possible means of treatment at home has been exhausted. Often the condition is so far advanced that any kind of help may be too late. This in turn increases the fear of hospitals in the mind of people. Added to this is the financial burden which is almost a prohibitive factor among poor folks —and the majority are generally poor. Under such conditions it is hard to keep an institution going, but with the co-operation of all the interested groups and persons, we shall be able to continue and augment our work in the interest of suffering mankind.

### *CRANSTON MISSION, R. 1.*

Every home connected with the mission was visited by the missionary and several new families contacted, with the result of new children being added to the classes in the mission.

A kindergarten class meets from Tuesday through Friday from one to three o'clock, with an average attendance of 10. Average age from 3 to 4 years. The missionary has to be active in her work in the misison and also in giving Thank Offering talks, attending conventions and Presbyterial rallies. Four of her brothers are in the service of our country. One has been a prisoner of the Japs since Pearl Harbor, one is in the Navy, one in the Army and one in the Coast Guard. The youngest is working in a war production plant and will be detained at home a little longer.

Mrs. Frank Lieske has added a Scripture text Calendar and a copy of The Garden of Prayer to each box that is sent from the Slovan Mission. The boys in service nearer home will also be remembered at Christmas time. Three new members have been added to this Sabbath School and also to Junior Society.

Mrs. Catherine Lamb, missionary of the N. S. Pittsburgh has completed a seven weeks Mission Study class in the Fourth Church on Wednesday evenings and given eight Thank Offering addresses in churches located in Pennsylvania and Ohio, and the end is not yet. This with her regular calling has been a busy fall.

Mrs. Rachel Tracy Seiver reports from the Stewart Memorial Church in San Francisco that the work has been going very well but that "we need a pastor, and it would be fine if we could get one soon". She seems to be doing almost everything but the preaching. The Sabbath School is growing and there are new people in the church every week.

### *TAHOMA TERRACE, TACOMA, WASHINGTON*

Dr. R. W. Sawhill was with us for our fall communion when three adults and two children were added to the membership of the mission. Although it was one of the foggiest days of the fall, eighty partook of the sacrament. Two young women from Butler, Pa., Lieutenants—now stationed at Fort Lewis, came to a morning service and enjoyed the afternoon at "Tahoma House" away from the confusion and thoughts of war for a short time. A Lieutenant from a School of Music in New York City, also stationed at the Fort, sang for us last Sabbath. What a thrill it gave the children to have such a big soldier march with them in the processional. New people for defense work have come from far and near, and are living in sheds, barns, garages, any place. Sabbath is just like any other day, men and women go to work, whistles blow and war continues.

# Negro Missions

MRS. H. RAY SHEAR, 408 Stratmore Ave., (5) Pittsburgh, Pa.

THERE were so many things that had to be omitted in last month's article on "The Trip to the Southland", that this month's contribution is in the nature of a postscript.

While at Knoxville College on October 23rd, following breakfast in the dining room, morning devotions were led by Miss Inez M. Moore, one of the instructors in the English department. Miss Moore is from Asheville, N. C. She did her undergraduate work at Virginia Union University, Richmond, Va., and graduate work at University of Michigan, Ann Arbor. After the singing led by Prof. Newell Fitzpatrick, head of the Music Department of the College, Miss Moore led us in devotions in a very impressive manner, with the following remarks, poem and prayer:

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Quite frequently teachers are thought of as mere dispensers of long assignments and low grades. I should like for you to think through with me another side of a teacher's anxiety as expressed by R. J. Gale in his poem, "The Teacher Muses."

"Year after year they come to me,
These children with questioning looks,
Year after year they leave me,
As they leave their outgrown books;
And I wonder sometimes if I've taught them
Just some of the worthwhile things,
Just some of the things they'll need in life,
Be they peasants, or poets, or kings.

"Of course, they've learned civics and history,
And how to divide and add,
But have they learned that these are not all
That make life sad or glad?
Have I taught them the value of smiling
When things are at their worst?
Have I taught them that there's nothing that helps like a song
When the heart seems ready to burst?

"Have I taught them the joy of clean living?
That honor is better than fame?
That good friends are the greatest of treasures;
Wealth, less than an untarnished name?
Have I taught them respect to the aged?
Protection to those who are weak?
That silence always is golden
When gossip bids them to speak?

"Have I taught them that fear is a coward
Who is beaten when they say, "I can"?
That courtesy ranks with courage
In the heart of the real gentleman?
Have I taught them these things and the others
That will help make the brave, kind and true?
If I have, then I'll joy in the knowing
That I've done what I wanted to do."

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Prayer: "Our Father in heaven, with grateful hearts we bow in Thy presence, at this, the beginning of a new day. Grant to us who teach something of Thy Spirit as a great teacher. Bring those who train here to realize that we are living through a variety of experiences that we may live a fuller life to

the benefit of mankind and to Thy glory when we leave these grounds. We thank Thee for Thy protection through the night and beg Thy guidance through this day's activities. In Thy Son's name we ask this. Amen.

## *CAMDEN ACADEMY*

*(In Wilcox County, Alabama)*

Here are some interesting facts concerning the growth of the work at *Camden.*

Wilson Hall (named for Mrs. Ada Kerr Wilson) is the girls' dormitory. The first floor has eight bed rooms, a large living room and a matron's office. The second floor has twelve bedrooms.

Vincent Hall, which was burned about two years ago, has been replaced by enlarging the house formerly occupied by Rev. W. G. Wilson when he was principal at Camden. This is the boys' dormitory and it has sixteen rooms, eight on each floor. In both these buildings the rooms are large and accommodate two or three students.

Eight years ago there were three girls and five boys and eight teachers in the Boarding Department. Last year there were thirty-seven girls, twenty-three boys and nine teachers in the Boarding Department. This year, due to the war, and the call of industry the numbers are slightly less, with twenty-nine girls, twenty-one boys and ten teachers—a total of sixty in the boarding department. All these eat in the one dining room in the basement of Wilson Hall, the girls' dormitory. The kitchen is also in the basement. Board is $12.50 per month. In addition to these there are approximately fifty students boarding with friends and relatives in Camden community.

In addition to the dormitories the Camden plant includes a cottage, which is the principal's home and the school building, the auditorium of which is also used for the Sabbath Services for the congregation and community. These four buildings are beautifully situated on the hill which constitutes the 40-acre campus.

THE FOUR BUILDINGS OF CAMDEN ACADEMY, Camden, Alabama.

You may remember that in earlier days this was known as "Hangman's Hill". The total school enrollment for this year is as follows: Elementary, grades 1-6, 203; Junior and Senior High School, grades 7-12, 219; making a total of 422.

In 1941-1942 Camden had students in seven Colleges and Universities, and in five of these Camden students were on the honor roll. In May 1942 Camden graduated nineteen young people. Two of these went into the army. Of the remaining seventeen there are sixteen in higher institutions of learning. It would be interesting to know how many high schools can match that record. In a recent copy of "Aurora", Knoxville College Student publication, four of Camden's students are mentioned in places of leadership.

All this is very gratifying and the United Presbyterian Church may well feel proud of this work carried on by the Women's General Missionary Society. And the women can be glad and rejoice. BUT—if you women saw how meagerly the rooms in these dormitories are furnished; if you realized how badly the living rooms need—well, *everything!* You would be doing something about it. One room in Vincent Hall should be furnished as a living room. This needs a rug, table, divan, two or three easy chairs, and curtains for two windows. The guest bed room needs a bed, table, dresser, two chairs and curtains for one window. All the teachers' rooms should be refurnished. Camden needs a piano. Camden needs a library. (Just recently a check was sent for $25.00 by an Illinois friend of the work, as a starter for the library). Who would like to add to this Library Fund? Camden needs laboratory equipment, the simplest things for physics and chemistry.

If the library and laboratory can be supplied Camden Academy can be placed on the accredited list of High Schools, and the graduates will be benefited accordingly. When this is done the next move will be to secure from the state a vocational building and the support of two teachers, one for Home Economics and one for Shop and Agriculture. This would furnish quarters for the teaching of these practical subjects and relieve our payroll at the same time.

What I have said is intended to show Camden's set-up, Camden's accomplishments and Camden's needs. Will you not enter into this enlarged program very heartily? Both by increases in your pledges to the Negro Department and by special gifts for special needs. The workers at Camden are very grateful for the boxes of used clothing and the boxes of Christmas presents for the children. Thank you all for all your remembrances at Christmas time!

Note:—Any special gifts of money may be sent either to the Secretary of Negro Work, or to the Treasurer of the W.G.M.S., Mrs. S. E. Baird, and designated for Negro Work. Boxes of clothing for Camden should be sent either parcel-post, express or freight to Principal A. C. Peoples, Camden, Alabama.

Similar articles on the needs of other stations will follow.

## *CORRECTION*

Mrs. B. B. Evans of Knoxville is very anxious that this correction be made concerning an article appearing in the June Magazine under the title, "In the Southland".

Mrs. Evans had been asked either to write the article or to get some one to write it. She secured Miss Fostina Williams, a senior in Knoxville College at the time, to write the article. Miss Williams is a daughter of Prof. N. D. Williams, Principal of Miller's Ferry Mission School. She is teaching this year in the Miller's Ferry Mission High School and also rendering valuable assistance to the choir in the church services.

# Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

JANUARY 1943 SNOW OR COLD MOON 1943 GREAT SUNS

*THEY SAY:*

## *WAR SCATTERS TAMA INDIANS*

NOT since the White Man's first arrival has anything had so profound an effect upon the American Indian as World War II. Nowhere is this revolution in the way of Indian life more apparent than on the Mesquakie Reservation. Tribal days are waning, elders say. Heads of more than half of the families have gone into war industries, and all the youths eligible for military service are away at war. Seven of them are now overseas, the first Iowans to go into the army during the pre-Pearl Harbor call to arms.

One member of the tribal council said: "We are told that some of the plants hesitate about hiring some of the Whites, there are so many foreigners among them. But they know that they can be sure of an Indian's loyalty; he is a *real American.*" Another is quoted as saying: "These families leaving us are being scattered throughout the country, many never have been away from home before. Now they are learning new standards of living. Their children are growing up where the ways of life and customs are different. They won't want to come back here to live again."

This year the Mesquakies have made canning their most important community project. They built an addition to their small cannery and already have put up more than 7,000 quarts of vegetables, to say nothing of their canning at home. The Indians at home remember that there were lean days after the last war when prices dropped and cellar shelves were empty.

The Indian youngsters are absorbed with the war in their play. Indian boys, 10 and 12, stand stoically on the hilltops, shading their eyes and calling out the identifications of pursuit planes and bombers that streak over the reservation.

The old dances and songs may be all that are left: the last threads tied to that which meant centuries of happiness for these resourceful peace-loving timber Indians, the Mesquakie tribe of the great Algonquins.

Excerpts from *The Des Moines Register.*

## *INDIAN ARROW*

Most of the Indians on this Reservation understand and speak English. Sometimes their English is a little quaint, which makes it all the more interesting. You would enjoy meeting some of the older Indian Christians and hearing them talk. Recently one of the elders reminded us of the wonderful fact that Jesus is always in our midst, whether we are many or few. He said: "But we have weak minds and weak eyes and often we do not see Him, but still we know He is here." How good to hear a Wasco Indian speak so lovingly of his Lord! At another time I heard him speak at the Communion service. He said it was "the most precious and the prettiest of all the services in the Church." I wonder if all the readers of the Magazine can say the same!

*H. J. N.*

# Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

## *INDIA*

The Annual Meeting of the India Mission was held October 15-25. This is always a very important time in the work of the Mission and the missionaries are always enthusiastic and happy in gathering together to discuss the work for the coming year. We always look forward to receiving a full account of that meeting but as yet only echoes have reached us. Miss Jean Black reports that the devotional meetings, in which the meditations were on Faith and Hope, were very helpful. Bishop J. W. Pickett, D.D. of India gave three addresses and held a conference on Evangelism. Then the Mission had another conference on this subject after Dr. Pickett had gone.

Miss Black was granted permission to return to America as soon as transportation could be secured and Miss Ruth Nichol was appointed to take her place in the Sialkot Girls' Boarding School. While Miss Black is waiting for a boat she will do itinerating work among the village people in the district with Miss Theresa Brownlee.

Miss Black has given quite a full account of the Sialkot School. At the beginning of the year there were 183 boarders. In spite of the increased prices in living expenses and the difficulty of getting fees, many more returned than were expected. A number came from homes in which there was typhoid so it was necessary for all to be inoculated. Including compound people, teachers and day pupils, 250 persons were inoculated. They have taken in an orphan whose fees are being paid by a family of tithers in a nearby village. They have children of their own to educate so it is gratifying to see the interest they take in others too. This family asked that their money be used in helping a girl. Then a Christian Endeavor Society of Indian boys in the army sent ten dollars to be used for poor girls.

The mother of one of the Hindu boarders died recently. Her father took her home for the funeral and brought her back the next day, although all the relatives wanted her to stay and care for the younger children. The father chose this Christian school for her because he once met an Indian Christian who taught him about Christ. The girl is in the fifth class and interested in her Bible class and takes part in the Junior Bible groups just as the Christian girls do so the Sialkot teachers were glad her father wanted her to continue with her reading.

A number of Anglo-Burmese evacuees came to Sialkot last winter. They had with them a little Burmese-Indian whom they picked up along the wayside in Burma when they left. This girl was turned over to our Boarding School. She says all her family were killed by bombs. Her name is Ruth but she doesn't know either her father's or mother's name.

Miss Alice Hill has taken charge of the Lyallpur School in place of Miss Kathryn Beattie who has been seriously ill and must come to America. She is one of our newer missionaries and has not had any experience in teaching school in India and said she felt "very green." But she even tried teaching a few classes while two of the teachers were recovering from their typhoid shots. Since she had not learned the terms necessary for Arithmetic she used the sign language.

The Presbyterial Bible School held in Sangla Hill early in the fall was very helpful and the attendance in-

creased from 64 to 110 in the classes. There was a lovely group of young women and girls and a number of boys. One afternoon the wee tots sang and recited verses they had been learning and the boys gave a drama depicting the selling of Joseph. A wonderful spirit was manifest throughout the week and there was evidence that the Holy Spirit was at work and many hearts were touched. The missionaries had been praying for a long time that they might see results in this Bible School.

While the missionaries were in the hills a Moslem carpenter was baptized. His son who lived in Taxila was baptized a number of years ago but this man had been waiting for his wife. One Sabbath afternoon when Dr. Milne was preaching on the "New Birth" the man could wait no longer. As a maulvie he had a firm belief in Moslem teachings at one time but he gave a wonderful testimony to his faith in Christ and now wants to start out preaching. He paid a tribute to Dr. Gregg Martin for what he had done for him in Taxila.

India has had an unusually rainy season and even in Lyallpur, where it is generally very dry and hot, there were many wet days. In many places houses were destroyed and crops were badly damaged because of the floods. A bad malarial season was expected and quinine was scarce.

India had a new experience in that Daylight Saving Time was inaugurated the first of September. These poor folk who have gone all their life by the sun are having a difficult time getting adjusted and ask why if some want to get up an hour earlier and start work they can't do it without changing the time. This seems interesting to us who have had some like experiences in America and are now having "War Time" even in winter.

## *EGYPT and THE SUDAN*

The tide of war has changed and the belligerent armies have gone from Egypt. We are thankful for this and that our mission work can be carried on in an almost normal way. No word has come to us directly from any of the missionaries this past month; we presume they are so busy carrying on their work that there is not much time for letter writing. We are thankful to know that all our missionaries have been permitted to return to Egypt and that, so far as we know, all are well and happily carrying on their work.

In The Sudan too the work is being carried on as well as is possible with a depleted force. In his letter of November 12, Dr. R. F. Shields, General Treasurer of the Sudan Mission, reported all missionaries well. Both he and Mrs. Shields were quite ill during the summer but after they spent several weeks in Erkowit their health improved. They are very thankful that their children are safe in America attending school. Dr. Shields has been very busy as he has had not only his work but added responsibilities in connection with the Egyptian missionaries and also because he had been acting as treasurer for our work in Ethiopia. He is much interested and is thankful that this work is being reopened with great promise for the future.

Dr. and Mrs. Dougherty expected to leave The Sudan on October 12 to take up work in Ethiopia but unfortunately the river fell so rapidly that the boat was unable to get to Gambeila and they had perforce to return to Nasir. The family at least will remain there until the next boat season although Dr. Dougherty may go up in a canoe alone. They are much disappointed over this delay. Both Mrs. Dougherty and Mrs. Adair were ill with malaria and the Government doctor advised Mrs. Adair to go to Khartoum for a rest.

In view of the conditions at Nasir we are glad that there is a possibility that Miss Ray Huffman, R.N., will return to The Sudan. It is hoped that within a short time passage may be secured for her to return to her beloved work in Nasir.

## *ETHIOPIA*

A letter written by Mrs. A. W. Pollock on August 12 has been received recently. She gives some further information concerning conditions in the hospital at Addis Ababa which is not very encouraging. She spoke especially of the heavy rains and the damage that had been done to the walls of the hospital and of the general conditions there. They had just found a key that would unlock one of the rooms and were distressed to find piles of mattresses that had been soaked by the heavy rains. These had to be thrown away but a number had escaped the floods and were still in good condition.

Mrs. Pollock had been holding clinics but at that time they were not very well attended as the news had not yet spread that the hospital was again open in part. After doing what she could in clearing up the hospital she had thought it best to undertake some work for the Government and had spent her mornings in the Government clinic in the new native quarter of the town. She found the work interesting but was just getting into the way of it nicely when an epidemic of measles broke out in Mrs. Henry's school. She had to go to Mrs. Henry's assistance on August 5 and expected to be there for some time.

As yet there are no native doctors in Ethiopia so they have to rely on foreign ones. There are not nearly enough Britishers and they have brought in doctors from Palestine and other places and have also allowed many Italian doctors to remain. Most of the Italians had to be evacuated but they have retained doctors and some artisans of various kinds.

Mrs. Pollock has the clinic in our hospital open Tuesday and Thursday afternoons. On Wednesday afternoon there is the Intermission Prayer meeting which is always a blessed time of fellowship. On Thursday afternoon our own women have their prayer meeting. Mrs. Pollock gives a Child Welfare lecture to the upper classes in Mrs. Henry's school on Friday afternoon and on Saturday afternoon prepares her lesson for the women's class on Sabbath morning. All our readers will agree that Mrs. Pollock is kept busy and is contributing much to the comfort and happiness of those to whom she is ministering.

Our Board is earnestly hoping that e'er long we may have a doctor from America to open up the work in a larger way. At the present time there is no doctor available for work in Addis Ababa but Mr. Fred Russell, who spent a number of years in our work in Ethiopia, is ready and waiting for a boat to take him to Ethiopia. He will make arrangements to have repairs made in the hospital and help in the preparation for a doctor when one can be secured.

## *MISSIONARIES' BIRTHDAYS*

### *FEBRUARY* 1943

| | | | |
|---|---|---|---|
| Miss Alice Grimes | February 4 | Miss Martha Glass | February 18 |
| Miss Kate A. Hill | February 4 | Miss R. Jean Black | February 19 |
| Miss Vida J. Graham | February 9 | Miss Jane C. Smith, R.N. | February 20 |
| Miss Elsie E. Grove | February 10 | Miss Ella M. Gordon | February 21 |
| Miss Rosa McCullough | February 15 | Miss Janette Howland | February 21 |

# Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

## *LET'S STUDY LATIN AMERICA*

By NINA MILLEN

THE theme for missionary study during 1942-43 is exceedingly timely. It concerns Latin America. The theme was chosen before there was so much emphasis upon the Good Neighbor Policy between North and South America. As the materials upon the theme were taking form the government's Good Neighbor Policy was reaching a fuller development.

Now at a time when our materials will give the boys and girls keen and growing interest, the Literature Department has ready for distribution a series of books and maps on Latin America for use with children. The materials will give the boys and girls a great deal of useful information about our neighbor countries and about the influence of Protestant missions there. Such materials are much needed. Generally speaking, church people know less about the people and the churches of South America than they do about those of Africa, India, and China. This is perhaps understandable since the call to establish missions in a land where the people are predominantly Catholic was not felt as urgently as it was for non-Christian lands. Consequently Protestant missions in Latin America are neither as numerous nor as flourishing as those in most other countries.

The theme for both Foreign and Home mission study for 1942-43 is Latin America. The area includes South America, Mexico, Central America, and the Caribbean Islands. Wholly new material on South America has been prepared for children, but a reuse of previously published books on Mexico and the Caribbean Islands is recommended.

*Up and Down South America,* by Anne M. Halladay, is the book for junior children. It contains an opening chapter which introduces the reader to South America and its people, and nine stories which present the boys and girls of nine different countries against their appropriate backgrounds. Each story portrays a type of missionary enterprise that is being carried on in South America.

Cloth, $1.00; paper, 60 cents

The picture-reading book for primary children is *Little South Americans,* by Nina Millen. It is in large format and is illustrated by many full-page photographs, each with an accompanying story text. Pictures and text tell about the children of South America as they play with toys and pets, as they help at home and as they go to school and church school.

Paper, 50 cents

Manuals which contain helpful background material, suggested activities, session plans, and worship services are provided for the leaders in "A Junior Teacher's Guide on South America," by Helen M. Criley, and "A Primary Teacher's Guide on South America," by Blanche Hoke.

Paper, 25 cents each

Teachers who enjoy working with maps will like the new picture map of South America, with its insert sheet containing pictures for coloring and pasting, as well as suggested activities.

50 cents each

The game and story pamphlets cover the whole Latin America area. "Children's Games from Latin America" contains forty-eight pages of games played by the boys and girls of South and Central America, Mexico, and the Caribbean Islands. Music accompanies many of the games.

# Temperance and Reform Department

By MRS. G. VIRGIL HUTCHISON, Secretary, Avella, Pa.

## *TEMPERANCE IN MODERN INDIA*

By MRS. R. A. FOSTER, Barah Bather, Sialkot.

"Oh, I suppose I better go and put a little pep into that bunch or it will be dead as drift-wood." Such were my egotistical feelings as I started on my trip to Raiwind to attend our Panjab W.C.T.U. Convention. But I had reckoned without my hosts and without knowing the dynamo which our new President, Mrs. Harrison, a Methodist, had brought into the Convention. I was met as I stepped off the night train by two English speaking high school boys and their Indian Professor, who were the Reception Committee to meet me.

I realized that I was in a well organized machine. All the arrangements down to the very last minute had been most carefully made beforehand. Even the meetings started on the dot with the President and the efficient young Secretary in the chair. I won't go through the Program with you but will give you the high lights. There was really nothing mediocre in it.

The girl who won the Gold Medal gave a most effective story in a dramatic way. There was no doubt in the minds of the audience but that she deserved the prize. The Boys of the Raiwind School gave two dramatic presentations which were the most unusual I have seen in India. The leader of their new Temperance Band was a young Professor who wrote the pageants. A temperance drama in India generally features at least two drinking scenes with the bottle prominent. This of course is enjoyed by all! In these dramas there was none of that. It was really a cross between a dedication and a candle-light service. They recited the most positive and challenging Scripture on the subject of bodily purity. And as the Professor who modestly introduced the pageant said, "The drama itself is not so much but the boys are trying to present this in the Spirit."

The Convention tramped two miles through the dust to see a non-Christian Temperance band which had been organized by Mrs. Harrison, our President, and one could see that the lessons that they learned through song and drama about opium, drink and tobacco would not soon be forgotten. The dust washed off after our tramp but the memory of these children's earnest faces did not fade.

The high point of the Convention for me was the way my own report on Literature was received. I have always considered Literature the best Temperance method. We have been doing our best to do that very thing with the aid of the very liberal allowance we receive from the U. P. Women's Board. Every month 12,000 leaflets are sent out by our Temperance Secretary.

The sad thing I had to report was that we could no longer afford the attractive colored posters we have always sent out because of the soaring prices of paper. In fact even white paper was beyond our means and I showed them the muddy unattractive paper which was all we could afford. I asked their opinion about what I should do about it. Should I raise the price? Many would drop it. What was the solution?

I asked their opinion. They thought the matter over and voted to give Rs 50 toward getting a better quality of paper. This surely warmed the cockles of my heart and made me see that the Indians, too, are realizing the importance of literature in this battle for temperance, which is a growing battle in the land of India.

# Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

## *MISSION STUDY*

Material for the December-February mission study has been listed in the November and December issues of the Magazine. Please refer to those issues for February program help.

## *WORLD DAY OF PRAYER*

Theme—*Father, I Pray That They May All be One.*

"The program has been prepared by Mrs. Benjamin E. Mays of Morehouse College, Atlanta, Georgia, and Dr. Georgia Harkness of Garrett Biblical Institute, Evanston, Illinois. Mrs. Mays is a Negro woman whose husband is President of Morehouse College, a very charming woman who has done a great deal in educational circles and in social work in Chicago and in Atlanta. She prepared section four, 'Love Never Fails'. Dr. Harkness is Professor of Theology at Garrett Biblical Institute—the first woman Professor of Theology. She is a writer of books and poetry, a speaker of note, and attended the Oxford, Jerusalem, Madras, and Amsterdam Conferences."

We carry the usual supplies for the observance of this Day of Prayer: *Adult Programs* 2c each, $2.00 per hundred; *Call to Prayer,* free in limited quantities; *Poster* (17 x 22), 5c; *Handbook for Leaders*—Suggestions for publicity, programs for rural areas, children's meetings, prayer groups, etc., 1c each.

*Building Women Leaders*—A booklet on the eight Union Christian Colleges for Women in the Orient; one of the two overseas objects to which World Day of Prayer offerings are given. Many have asked in times past for information on this particular project, which this pamphlet supplies. We have only a few copies. While they last, 10c each.

We shall appreciate early orders for these supplies. The Handbook will not be ready until February, but if included in an order, we shall forward as soon as available.

## *PRAYER CYCLE*

Preparation of the Prayer Cycle is rather difficult this year for missionaries of the foreign fields, in particular, seem to have acquired flea-like propensities—when one believes they are here, lo, they are there. However we hope to have the 1943 Cycle correct as to locations, ready at the usual time, and for the usual price: 10c each, one dozen or more at the dozen rate of $1.00, $7.50 per 100.

## *MAPS*

Some societies are studying "In the Shadow of the Himalayas" and frequent calls have come for a map of India. We have but one type of map of Punjab, India, a Blue Print map (27 x 36) which is one of a set of three maps (Egypt, Sudan, India), which set we do not break. Eventually a society will have need for each of these maps and this is the cheapest way in which they can be bought. Printed on a durable paper, with care, they should last for years. Price $1.00 per set.

# Report of the Contributions to the Women's General Missionary Society of the United Presbyterian Church of North America, April 16, 1942 to October 31, 1942

| PRESBYTERIALS | Foreign Missions | Foreign Salaries | Home Missions | Indian Missions | Negro Missions | Parsonage | Junior Special | Young Women's Special | Benevolence | Contingent Fund | Isaiah | Temperance | Investment Income | Legacies | Miscellaneous | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Albany | | | 94.35 | | | | | | | | | | | | | 94.35 |
| Allegheny | 1042.00 | 1568.00 | 569.00 | 218.10 | 280.00 | 20.00 | | 46.00 | 48.00 | 180.00 | 40.00 | 16.00 | | | | 4027.10 |
| Argyle | 1.00 | 179.00 | 207.00 | 2.00 | 2.00 | 2.00 | | | 2.00 | 3.50 | 2.00 | 1.00 | | | | 401.50 |
| Arkansas Valley | 1.00 | 607.00 | 1.00 | 1.00 | 1.00 | 1.00 | 7.00 | 5.00 | 1.00 | | | 1.00 | | | | 626.00 |
| Beaver Valley | 119.00 | 821.00 | 168.00 | 17.00 | 34.00 | 19.00 | | | 17.00 | 28.00 | 15.00 | 19.00 | | | | 1257.00 |
| Big Spring | 1.00 | | 1.00 | 1.00 | 1.00 | 1.00 | | 7.00 | 1.00 | | | 1.00 | | | | 14.00 |
| Boston | | 400.00 | | | | | | | | | | | | | | 400.00 |
| Butler | 294.00 | 446.00 | 149.00 | 47.00 | 63.00 | 41.00 | 12.00 | 2.00 | 35.00 | 55.00 | 20.00 | 51.00 | | | | 1215.00 |
| Caledonia | 14.00 | 207.00 | 14.00 | 14.00 | 14.00 | 4.00 | | 3.00 | 4.00 | 6.60 | 2.00 | 4.00 | | | | 286.60 |
| Cedar Rapids | 37.00 | 363.00 | 17.00 | 16.00 | 13.00 | 3.00 | 5.00 | | 3.00 | | 1.00 | 3.00 | | | | 461.00 |
| Chartiers | 37.00 | 634.00 | 386.00 | 21.00 | 27.00 | 12.00 | 5.00 | 55.00 | 15.00 | 22.70 | 18.00 | 15.00 | | | | 1253.70 |
| Chicago | 122.15 | 370.00 | 68.00 | | | | | | | 8.70 | | | | | | 368.85 |
| Cleveland | 159.00 | 400.00 | 142.00 | 64.00 | 72.00 | 50.00 | 1.00 | 89.00 | 45.00 | | 21.85 | 53.00 | | | | 1096.85 |
| College Springs | 100.00 | 466.00 | 14.00 | 9.00 | 11.00 | 5.00 | 13.00 | | 6.00 | 17.65 | 5.24 | 5.00 | | | | 651.89 |
| Colorado | 16.00 | | 314.00 | | | | | | | | | | | | | 330.00 |
| Concordia | 34.00 | 10.00 | 15.04 | 9.60 | 13.76 | 3.64 | | | 3.64 | 1.00 | 2.90 | 2.32 | | | | 95.90 |
| Conemaugh | 78.50 | 413.00 | 50.33 | 12.70 | 19.52 | 8.28 | 13.00 | 3.00 | 5.28 | 17.40 | 9.70 | 7.14 | | | | 637.85 |
| Delaware | | 195.00 | 500.00 | | | | | | | | | | | | | 695.00 |
| Des Moines | | | | | | | | | | | | | | | | |
| Detroit | 132.00 | 79.00 | 85.00 | 18.00 | 19.00 | 12.00 | 3.00 | 19.00 | 9.00 | | 6.00 | 7.00 | | | | 389.00 |
| Hudson | 61.00 | 429.00 | 65.00 | 4.00 | 5.00 | 1.00 | | | 5.00 | 7.00 | 3.00 | 1.00 | | | | 581.00 |
| Idaho | 17.25 | 85.00 | 15.00 | 8.00 | 12.00 | 5.00 | | | 5.00 | 7.50 | 1.65 | 4.00 | | | | 160.40 |
| Illinois Southern | 27.00 | 406.00 | 31.00 | 21.00 | 28.00 | 15.00 | | | 15.00 | | | 17.00 | | | | 560.00 |
| Indiana | 67.00 | 195.00 | 21.00 | 4.00 | 9.00 | 1.00 | | | 2.00 | 3.75 | 3.00 | 2.00 | | | | 307.75 |
| Kansas City | 18.00 | 361.00 | 19.00 | 3.00 | 3.00 | 4.00 | | 10.00 | 3.00 | | 2.00 | 8.00 | | | | 431.00 |
| Keokuk | | 123.00 | 6.00 | | | | | | | 5.85 | | | | | | 134.85 |
| Kiskiminetas | | | | | | | | | | | | | | | | |
| Lake | 138.50 | 244.00 | 22.00 | 13.00 | 19.00 | 13.00 | 6.00 | 18.00 | 15.00 | 11.00 | 7.00 | 9.00 | | | | 515.50 |
| Los Angeles | 90.00 | 400.00 | 71.00 | 64.00 | 68.00 | 54.00 | 7.00 | 8.00 | 50.00 | 15.30 | 4.00 | 29.00 | | | | 860.30 |
| Mansfield | 46.00 | 29.00 | 23.00 | 10.00 | 10.00 | 3.00 | | 4.00 | 3.00 | 7.30 | 1.00 | 2.00 | | | | 138.30 |
| Mercer | | 240.00 | 11.00 | 1.00 | 1.00 | | 5.00 | | 1.00 | | | 1.00 | | | | 260.00 |
| Monmouth | 41.00 | 241.00 | 33.25 | 12.00 | 13.00 | 3.00 | | | 3.00 | 1.00 | | 3.00 | | | | 350.25 |
| Monongahela | 100.00 | 2385.00 | 280.00 | 75.00 | 75.00 | | | | | 150.00 | 100.00 | | | | | 3138.00 |
| Muskingum | 31.00 | 632.00 | 43.00 | 28.00 | 18.00 | 9.00 | 2.00 | 35.00 | 9.00 | 31.73 | 2.00 | 8.00 | | | | 942.73 |
| Nebraska | 28.00 | 441.00 | 30.00 | 14.00 | 14.00 | 11.00 | | | 5.00 | | 1.00 | 10.00 | | | | 555.00 |
| | | | | | | | | | | | | | | | | |
| | | | | | | | | | | 1.70 | | | | | | 175.25 |
| | 88.25 | 81.00 | 20.00 | 5.00 | 5.00 | | | 28.00 | 13.00 | | 6.00 | 12.00 | | | | 543.00 |
| | | | | | | | | | | | | | | | | |

| | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Monongahela | 100.00 | 2385.00 | 250.00 | 75.00 | 18.00 | 9.00 | 2.00 | 25.00 | 9.00 | 31.73 | 3.00 | 3.50 | | | | | 175.23 |
| Muskingum | 31.00 | 632.00 | 43.00 | 38.00 | 14.00 | 11.00 | | | 5.00 | | 1.00 | 10.00 | | | | | 543.00 |
| Nebraska | 28.00 | 441.00 | 30.00 | 14.00 | | | | | | | | | | | | | 74.00 |
| North Iowa | 65.25 | 81.00 | 20.00 | 5.00 | 5.00 | 12.00 | | 28.00 | 13.00 | 1.70 | 6.00 | 12.00 | | | | | 728.30 |
| San Francisco | 37.00 | 360.00 | 39.00 | 16.00 | 20.00 | 4.00 | | | 5.00 | | | 7.00 | | | | | |
| Spokane | 31.00 | .. | 17.00 | 7.00 | 3.00 | 2.00 | | 53.00 | 27.00 | 4.80 | 4.00 | 3.50 | | | | | |
| Steubenville | 113.00 | 480.00 | 32.00 | 2.00 | 37.00 | | | | | | | | | | | | |
| Tennessee | | | | | | | | | | | | | | | | | |
| Uncompahgre | | | | | | | | | | .75 | | | | | | | 53.75 |
| Vermont | 23.00 | 8.00 | | 22.00 | | | | | | | | | | | | | |
| Westmoreland | 98.00 | 783.00 | 142.00 | 49.00 | 30.00 | 24.00 | 4.00 | | 14.00 | 44.00 | 23.00 | 33.00 | | | | | 1244.00 |
| Wheeling | 123.00 | 229.00 | 84.00 | 4.00 | 10.00 | | | | | 17.30 | | 6.00 | | | | | 473.30 |
| Wisconsin | | | | | | | | | | | | | | | | | |
| Xenia | 89.00 | 651.00 | 64.00 | 39.00 | 40.00 | | | | 10.00 | | | 16.00 | | | | | 909.00 |
| Warm Springs Cong. & S. S. | 5.00 | | 3.00 | 7.51 | 4.00 | | | | | | | | | | | | 19.51 |
| Avalon Congregation | | 400.00 | | | | | | | | | | | | | | | 400.00 |
| Boulevard Sabbath School | | 466.64 | | | | | | | | | | | | | | | 466.64 |
| Ezel Congregation | | | 50.00 | | | | | | | | | | | | | | 50.00 |
| Frenchburg Congregation | | | 158.00 | | | | | | | | | | | | | | 158.00 |
| Marissa Congregation | | 360.00 | | | | | | | | | | | | | | | 360.00 |
| Mrs. John A. Miller | | 800.00 | | | | | | | | | | | | | | | 800.00 |
| Mrs. Archie Morrison | | 300.00 | | | | | | | | | | | | | | | 300.00 |
| New Wilmington W. & Y.W.M.S. | | 400.00 | | | | | | | | | | | | | | | 400.00 |
| Rochester, N. Y., Cong. & Bible S. | | 253.21 | | | | | | | | | | | | | | | 253.21 |
| Sparta Congregation | | 180.00 | | | | | | | | | | | | | | | 180.00 |
| Walton, N. Y., S. S. | | 200.00 | | | | | | | | | | | | | | | 200.00 |
| The Woods Sisters | | 270.00 | | | | | | | | | | | | | | | 270.00 |
| Morgan Co. Board of Edu. | | | 693.25 | | | | | | | | | | | | | | 693.25 |
| Menifee Co. Board of Edu. | | | 4723.93 | | | | | | | | | | | | | | 4723.93 |
| Parsonage Repayments | | | | | | 17942.94 | | | | | | | | | | | 17942.94 |
| Annuities | | | | | | | | | | | | | | | 8600.00 | | 8600.00 |
| Returned on Loan Investment | | | | | | | | | | | | | | | 9129.10 | | 9129.10 |
| Investment Income | | | | | | | | | | | | | 17012.56 | | | | 17012.56 |
| Pension Income | | | | | | | | | | | | | | | 534.87 | | 534.87 |
| India Permanent Equip. | | | | | | | | | | | | | | | 32.97 | | 32.97 |
| Interest | 4.14 | | | | | | | | | 369.51 | | | | | | | 373.65 |
| James Edward Mem. F'd. | | | | | | | | | | | | | | 193.82 | | | 193.82 |
| Christiana C. Thompson, Dec'd. | | | | | | | | | | | | | | 550.00 | | | 550.00 |
| Annabella P. Cooke Trust Fund | | | | | | | | | | | | | | 8.32 | | | 8.32 |
| E. B. Mahood Estate | | | | | | | | | | | | | | 312.50 | | | 312.50 |
| Jennie E. White Estate | | | | | | | | | | | | | | 8.20 | | | 8.20 |
| Anna M. Kelso Estate | | | | | | | | | | | | | | 49.37 | | | 49.37 |
| Mrs. Ada M. Giebner | | | | | | | | | | | | | | 100.00 | | | 100.00 |
| Martha A. Wood | | | | | | | | | | | | | | 500.00 | | | 500.00 |
| Estate of Alexander Wilson | | | | | | | | | | | | | | 4.84 | | | 4.84 |
| Estate of Mrs. H. C. Campbell | | | | | | | | | | | | | | 19.46 | | | 19.46 |
| Estate of Mrs. Ida O. Davis | | | | | | | | | | | | | | 300.00 | | | 300.00 |
| Duke Endowment | | | | | 5291.00 | | | | | | | | | | | | 5291.00 |
| Martha Lockhart Mason Fund | | | | | | | | | | | | | | | 192.74 | | 192.74 |
| Sale of Land at Frenchburg | | | 1359.17 | | | | | | | | | | | | | | 1359.17 |
| Refunds | 640.90 | 158.32 | 136.59 | 56.52 | 3.50 | 171.71 | | | 30.00 | | 143.07 | 8.20 | 34.54 | | 30.00 | | 1413.35 |
| Miscellaneous | 2122.06 | 87.50 | 334.89 | 48.75 | 604.75 | | | | 50.00 | 10.00 | | | | | 290.00 | | 3547.95 |
| TOTALS | 6730.45 | 21209.67 | 11906.80 | 1062.18 | 7006.53 | 18487.57 | 95.50 | 429.00 | 497.92 | 1072.89 | 471.30 | 388.16 | 17047.10 | 2046.51 | 18809.68 | 107261.26 | |

MRS. SAMUEL E. BAIRD, Treasurer.

## MISCELLANEOUS RECEIPTS

April 16 to October 31, 1942

| | |
|---|---|
| Mr. F. E. Taylor | $ 15.00 |
| Miss Sallie E. Dickey, Field Secretary | 150.00 |
| Mr. J. O. Springer | 355.00 |
| Central Omaha Congregation | 35.81 |
| Ewing, Nebraska, Congregation | 13.00 |
| Home Council, Cairo College | 10.00 |
| Miss Margaret Cummins | 35.00 |
| Deputational Work | 300.00 |
| Tahoma Terrace Congregation | 34.64 |
| Sale of books—"Along Indian Trails" | 15.00 |
| Miss Mary N. Springer | 20.00 |
| Margaret Owen Circle | 7.00 |
| A friend | 200.00 |
| Mr. J. P. Ewing | 330.00 |
| Mr. E. P. Ewing | 200.00 |
| Mrs. J. W. Young | 190.00 |
| A friend of Jesus | 96.00 |
| Rev. and Mrs. George W. Smith | 20.00 |
| Sale of Timber on Prairie Mission Farm | 500.00 |
| Registration Fees, W.G.M.S. Convention | 180.00 |
| McAuley Payments | 90.00 |
| Mr. and Mrs. R. W. Dinmsore | 100.00 |
| A friend | 87.50 |
| Miss Ida Woods | 36.00 |
| Layrence Y. P. C. U. | 11.00 |
| North Park Congregation | 5.00 |
| Women's Missionary Society, 2nd Youngstown, O. | 35.00 |
| Blue Mound Federated Missionary Society | 10.00 |
| Missionary Department Federated Sabbath School | 15.00 |
| Gleaners Class | 30.00 |
| Dr. and Mrs. John A. Cremer | 10.00 |
| Miss Lois M. Buchanan | 27.00 |
| Mr. John C. Park | 100.00 |
| North Park Sabbath School | 8.50 |
| Mr. and Mrs. H. L. Brownlee | 50.00 |
| Mary Paull | 10.00 |
| Cleveland Prayer Group | 10.00 |
| Ellwood City Missionary Society | 15.00 |
| Miss Margaretta Chalfant | 25.00 |
| Atlantic Congregation | 12.50 |
| Dr. Helen Sharp | 50.00 |
| H. S. Hutchison, M.D. | 50.00 |
| Junior Overseas Fund | 54.00 |
| Total | $ 3,547.95 |

## PARSONAGE REPAYMENTS

April 16 to October 1, 1942

| | |
|---|---|
| Akron, Ohio, Allenside | $ 150.00 |
| Akron, Ohio, First | 250.00 |
| Akron, Ohio, North Hill | 50.30 |
| Akron, Ohio, Oak Hill | 148.00 |
| Arkansas City, Kansas | 166.50 |
| Auburn Heights, Michigan | 100.00 |
| Baltimore, Maryland, North Avenue | 18.00 |
| Beechview, Pennsylvania | 178.12 |
| Boston, Pennsylvania | 600.00 |
| Canton, Ohio, Fairmont Park | 230.75 |
| Central Falls, Rhode Island | 188.34 |
| Crafton Heights, Crafton, Pennsylvania | 154.67 |
| Elyria, Ohio | 150.00 |
| Everett, Washington | 237.00 |
| Gary, Indiana, Brunswick | 188.34 |
| Glenmore, Ohio | 226.66 |
| Ingram, Pennsylvania | 222.00 |
| Kenmore, New York | 263.53 |
| LaCrosse, Kansas | 49.40 |
| Lakewood, Ohio | 150.00 |
| Lakewood, Ohio, Slovak Calvinist | 1,222.97 |
| Leetsdale, Pennsylvania | 600.00 |
| Linesville, Pennsylvania | 131.88 |
| Los, Angeles, California, Beverly Hills | 257.80 |
| Los Angeles, California, Culver City | 75.00 |
| Los Angeles, California, Florence Avenue | 74.50 |
| Lindhurst, N. Jersey, Reed Memorial | 96.67 |
| Mercer, Pennsylvania, First | 148.00 |
| Minden, Nebraska | 44.40 |
| Mt. Ayr, Iowa | 138.78 |
| Multmomah, Oregon | 189.60 |
| Newton, Kansas | 305.00 |
| Niagara, New York | 120.00 |
| Oil City, Pennsylvania, Hasson Heights | 188.34 |
| Oklahoma City, Oklahoma | 78.78 |
| Olympia, Washington | 169.00 |
| Pittsburgh, Pennsylvania, Beverly Heights | 309.34 |
| Pittsburgh, Pennsylvania, Ross Community | 2,000.00 |
| Pittsburgh, Pennsylvania, West View | 125.00 |
| Philadelphia, Pennsylvania, Mayfair | 156.95 |
| Portland, Oregon, Kenton | 25.00 |
| Reedurban, Ohio | 250.00 |
| San Francisco, California, Second | 193.35 |
| Scottdale, Pennsylvania (Rent) | 90.00 |
| Superior, Nebraska | 25.00 |
| Toledo, Ohio, First | 258.60 |
| Warrendale, Pennsylvania | 94.17 |
| Wichita, Kansas, College Hill | 184.21 |
| Wichita, Kansas, First | 50.00 |
| Wilmington, Delaware | 186.90 |
| Woodville, Pennsylvania | 235.00 |
| Youngstown, Ohio, Brownlee Woods | 100.00 |
| Youngstown, Ohio, Gibson Heights | 125.00 |
| Youngstown, Ohio, Pleasant Grove | 444.00 |
| Sale of Johnstown, Pennsylvania, Parsonage | 3,334.00 |
| Payment of Beechview, Pennsylvania, Parsonage | 2,193.54 |
| Total | $17,942.94 |

# Tributes

### Mrs. Geralda McBride Armstrong

The members of the Women's Missionary Society of the United Presbyterian Church of Pittsburg, Kansas, pay a tribute of love and esteem to the memory of Mrs. Geralda McBride Armstrong. Her winsome personality and humble spirit endeared her to all in the short time she was with us.

As our pastor's wife, as a devoted mother, and a consecrated Christian her memory will remain an inspiration to us all.

We wish to share with the family our sense of irreparable loss, and commend them to the tender compassion of the Heavenly Father.

Mrs. L. M. Gibson
Mrs. J. T. Stewart
Mrs. R. E. Mangrum
Committee

### Miss Lettie Crawford

The Women's Missionary Society of the United Presbyterian Church of East Palestine, Ohio, wishes to pay loving tribute to the memory of Miss Lettie Crawford, who was called to her reward May 20, 1942.

Miss Crawford was a faithful and devoted member always present and ready to take her part when able. Her gentle Christian character and her interest in all the work of the church were an inspiration to all who knew her.

We shall miss her sincere friendship and her generous support. We feel that the Master has said to her: "Well done, good and faithful servant."

We extend our sympathy to the niece and the other relatives and commend them to our Lord, who said, "My grace is sufficient for thee."

We request that this tribute be written into the Minutes of the Society, a copy sent to the niece, Mrs. Elizabeth Hutton and a copy to *The Womens Missionary Magazine.*

May C. Boies
Adlanda N. FitzRandolph

### Mrs. Margaret McCreary

We, the members of the Women's Missionary Society of College Corner, Ohio, wish to pay loving tribute to the memory of Mrs. Margaret McCreary, who passed to her eternal reward, July 1, 1942, at the age of eighty-four years.

Faithful to her Church, her pastor, and as long as her health permitted a regular attendant in the Sabbath School and Church Services. Her cheery smile and her strong faith in her Heavenly Father, were an inspiration to her many friends.

May her loved ones have the consolation that Christ alone can give.

Committee.

### Mrs. William Johnson

The Women's Missionary Society and the Forest Avenue United Presbyterian Church, Bellevue, Pittsburgh, Pennsylvania, unite in this expression of honor to the memory of Mrs. William Johnson.

For many years president of the Women's Missionary Society, for twenty years treasurer of the Women's Aid, capable, untiring, cheerful, she went about her daily tasks, until one April evening, shortly after sunset, she quietly slipped away.

"No one can build his security on the nobleness of another person" yet "No life is pure in purpose and strong in its strife, and all life not be stronger and purer thereby." That is what Laura Johnson's life has done for many of us.

The Committee.

### Mrs. R. V. Blankenbuehler

The members of the Sarah Dales Lansing Missionary Society of the United Presbyterian Church of Elizabeth, Pennsylvania, wish to pay a tribute to the memory of Mrs. R. V. Blankenbuehler, whom our Heavenly Father called home September 27, 1942.

Mrs. Blankenbuehler was a faithful and loyal member of the church, the Sabbath School and the Missionary Society. She served as President of the Missionary Society for many years.

We offer our sincere sympathy to her loved ones and commend them to the loving care of our Heavenly Father.

Committee

### Mrs. Alice Butler

The Women's Missionary Society of the United Presbyterian Church of Dayton, Pennsylvania wishes to pay tribute to the memory of Mrs. Alice Butler who passed away August 22, 1942.

Although 80 years of age Mrs. Butler was at church close onto the last of her earthly stay and her conscious thoughts were as to how she might be of service in the work she loved so much. She spared neither herself nor her substance in furthering the work of the church and missions. Her unusual sympathy reached out with a call to the discouraged, with remembrance to the one who was ill and with unfailing support to the one who was in trouble.

Her presence among us will be missed but her memory will be a stimulus to a greater zeal and endeavor in the Dayton Church and Missionary Society.

To her family we extend our sincere sympathy.

Mrs. Rebecca Lias
Mrs. Jane Brownlee

# PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

**(c-o American Mission should be added to each foreign address)**

## INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss Helen Artman, 1920 — Sheikhupura
Miss Margaret E. Ballantyne, 1941 — Gujranwala
Miss Kathryn Beattie, 1920 — Lyallpur
Miss Minnie Beatty, 1912 — Abbottabad
Miss Hazel Bennett, 1908 — Gujranwala
Miss R. Jean Black, 1921 — Sialkot City
Miss Lois Boyd, 1918 — Sangla Hill
Miss N. Addaline Brandon, 1931 — Sargodha
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Marjorie Faught, R.N., 1938 — Taxila
Miss Betsy Fleming, 1913 — Sargodha
Miss Vida J. Graham, 1922 — Pathankot
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1938 — Lyallpur
Miss Janette Howland, 1921 — Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Mary Kyle, 1904 — Badomali
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Laura R. MacLachlan, 1938 — Badomali
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Evelyn M. McKelvey, R.N., 1938 — Sialkot
Miss Margaret Murdoch, 1924 — Sangla Hill
Miss Ruth M. Nichol, 1933 — Sialkot City
Miss Marion T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Vivian Trimble, 1921 — Panthankot
Miss Helen V. Weede, 1928 — Zarfarwal
Miss Dora B. Whitely, 1911 — Pasrur

## HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884
1435 Shepherd St., N.W., Washington, D. C.

## NOW IN THIS COUNTRY

Miss Lois M. Buchanan, 1910
334 N. Rutan St., Wichita, Kan.
Miss Marie Cash, 1926 — R. D. 5, Lebanon, Ind.
Miss Margaret Fehlman, 1918
7929 Loomis Blvd., Chicago, Ill.
Miss Evva P. Hartig, R.N., 1924
57 Broadway, Frostburg, Md.
Miss Kate A. Hill, 1896
834 Upland Road, West Palm Beach, Florida
Miss Flora Jameson, 1903
312 Cleveland Ave., Avalon, Pittsburgh, Pa.
Miss Olive Laing, 1912 — Mechanicstown, O.
Miss Sarah Jane Lamont, 1928
440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920
1502 Penn Ave., Wichita, Kans.
Miss Lillian A. McConnell, 1902
205 East Broadway, Girard, Ohio
Miss Louise Scott, 1916
609 Summer Ave., Newark, N. J.
Miss E. Marjorie McCrory, 1936
335 W. 246th St., Riverdale, New York City
Miss Kate E. Spencer, 1918 — R. D. 3, Xenia, Ill.
Miss Ruth A. Warnock, 1913, 1936
915 East 8th St., Wellington, Kans.
Miss Georga Wengert, 1920 — Blue Mound, Kans.

## RETIRED (from India)

Miss Emma Dean Anderson, 1881
231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Mary E. Logan, 1891
325 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879
Greenwood, Jackson Co., Mo.

## RETIRED (from Egypt)

Miss Rena L. Hogg, 1899 — Assiut
Miss Ella M. Barnes, 1911
926 E. 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894
121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901
9525 Bustleton Ave., Bustleton, Philadelphia, Pa.

## EGYPT

Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Miss Anna B. Criswell, 1905 — Assiut
Mrs. Ada A. Dunlap, 1926 — Fayoum
Miss Lucia Dwight, 1919 — Beni-Suef
Miss Davida Finney, 1915 — Cairo
Miss Elsie French, 1909 — Cairo
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
Miss A. Constance Harper, 1937 — Benha
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss Evelyn McFarland, 1919 — Cairo
Miss E. McKibben, R.N., 1924 — Tanta
Miss Mabel McMichael, 1937 — Tanta
Miss Carol E. McMillan, 1906 — Beni Suef
Miss Sarah B. Meloy, 1923 — Cairo
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Cairo
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1938 — Luxor
Miss Edna B. Sherriff, 1920 — Assiut
Miss Nellie C. Smith, 1911 — Cairo
Miss Mary M. Stevenson, 1939 — Cairo
Miss Mary C. Thompson, 1939 — Tanta
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ida B. Whiteside, 1913 — Luxor
Miss Ruth A. Work, 1904 — Assiut
Mrs. Margaret J. Work, 1939 — Cairo, Egypt
Miss Laura Wright, 1921 — Tanta

## NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909
1214 Fifth Ave., St. Joseph,
Mrs. Mary K. Coventry, 1918 — Americus,
Miss Mary F. Dawson, 1922
112 North 5th Ave., Yakima,
Miss Alta G. French, 1925 — Goldfield,
Miss Martha Glass, 1922 — Monmouth,
Miss Alfretta M. Hammond, 1904
State Hospital, Warren,
Miss Lois D. Kingan, 1926
235 East 49th St., New York,
Miss Dora B. Mason, 1918 — Barberton,
Miss Lillian McClelland, 1923
324 N. Fifth St., Phoenix,
Miss Marie F. Tait, 1925 — R. D. 5, Mercer,
Miss Mary L. Thompson, 1917 — Tarkio,
Miss Laura B. Walker, 1904
1109 McClure St., Munhall,
Miss Esther W. Wilson, 1919
Waugh Ave., New Wilmington,
Miss Margaret A. Work, 1924
University of Southern Calif., Los Angeles, Cal.

## THE SUDAN

Miss Mary E. Cole, 1919 — Omdurman
Miss Una Cole, 1918 — Khartoum
Miss Mary V. Ewing, R.N., 1939 — Doleib
Miss Marguerite McClellan, 1926 — Khartoum
Miss Aulora R. McIntyre, 1911 — Wad
Miss Ellen P. Smith, 1938 — Khartoum
Miss C. Blanche Soule, R. N. 1938
Miss Frances Turk, R.N., 1921 — Khartoum

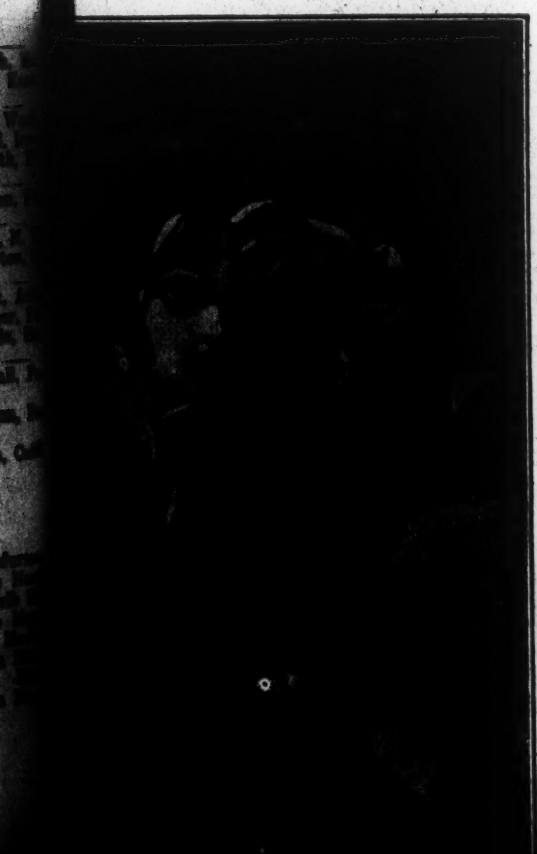
# THE GREATEST TREASURE

God's Word is a casket of jewels—
Each a flawless, precious gem—
Which are hid beneath the cover
Until seekers search for them.

Yet the cover must be lifted
Ere the treasure be seen within;
But the wise will open and ponder
The depths of riches therein.

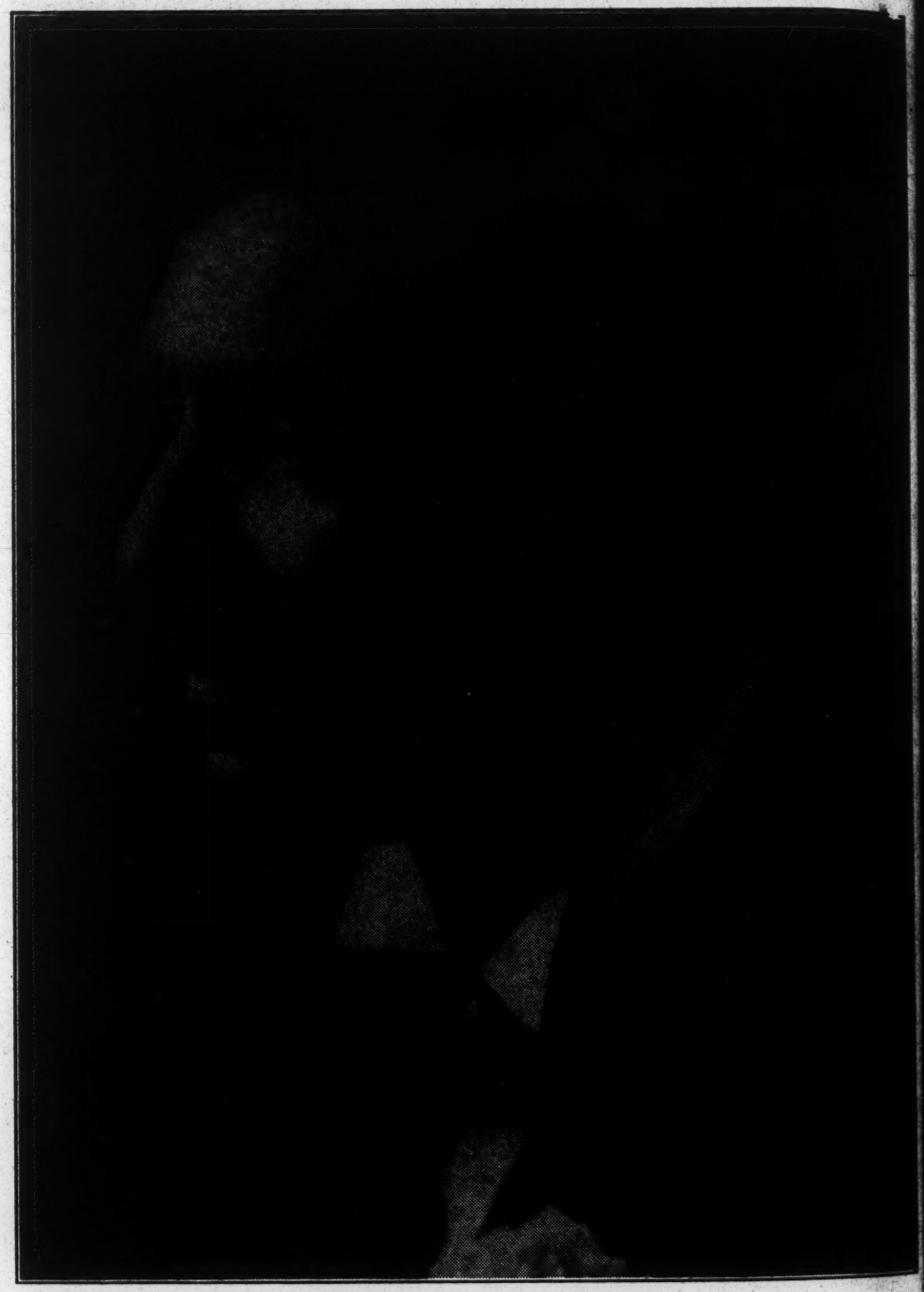
And, out of the myriad treasures
When the Pearl of Great Price is found,
That One alone suffices
For all who are heaven-bound.

*(Mrs. C. W.) Elsie Wehling Fulton,*
*Secretary of Prayer Groups.*



# A LITTLE TIME APART

***The Child Timothy***
***Reading The Scriptures***



**GEORGE WASHINGTON CARVER**

**Born in slavery, orphaned in infancy, reared in poverty, handicapped by illness, schooled in a hard world, George Washington Carver with keen mind, vision, hope, energy, determination became a great scholar, a noted scientist, a great benefactor of the human race, a man esteemed and honored throughout the whole world.**